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The Outlook of Missions

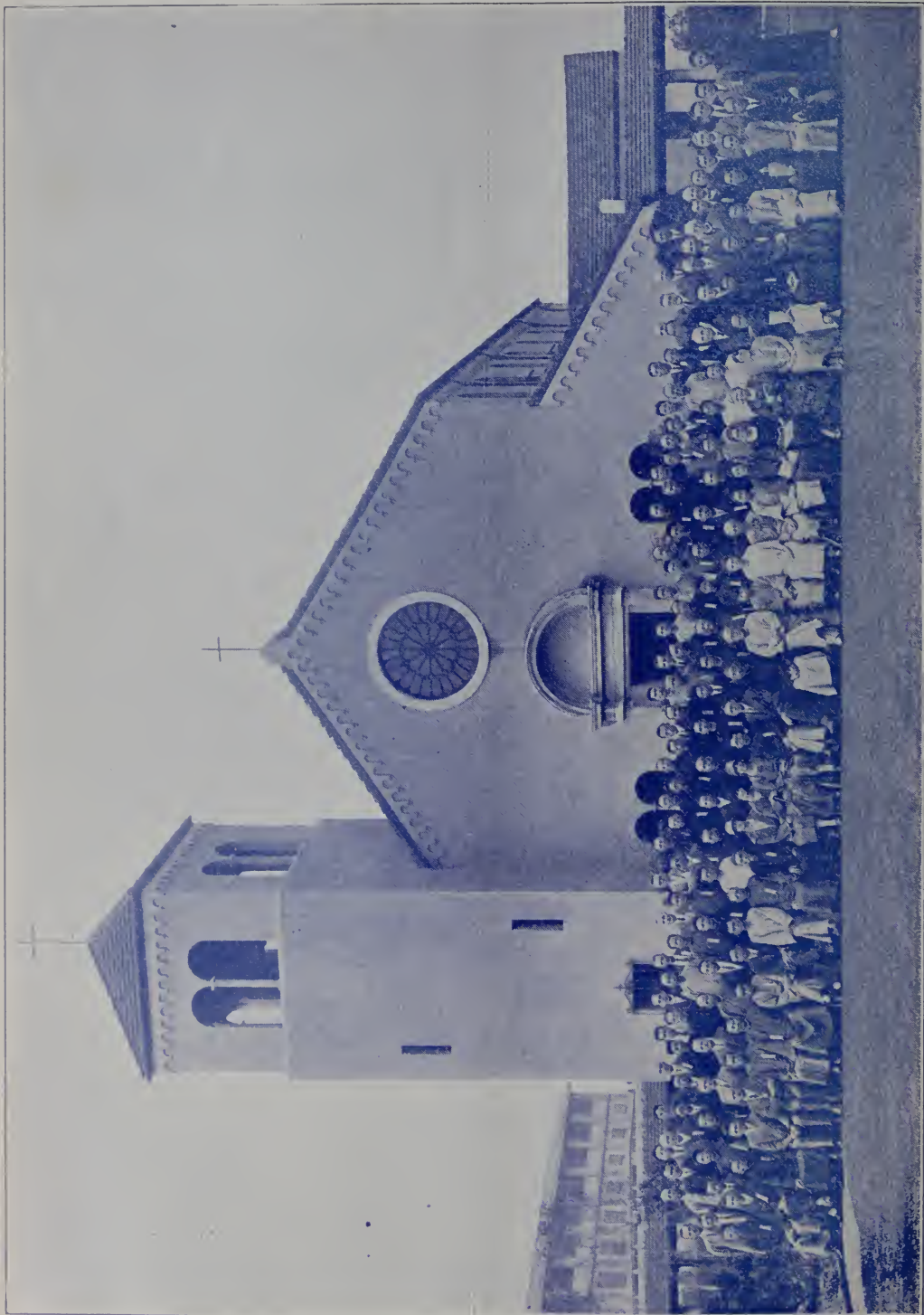
VOLUME XIX

DECEMBER, 1927

NUMBER 12

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.





FIRST GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN CHINA, HELD AT SHANGHAI, OCTOBER 1-11, 1927

The Outlook of Missions

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CONTENTS FOR DECEMBER

THE QUIET HOUR..... 530

GENERAL

"There Was no Room for Them in the Inn"..... 531
The Church of Christ in China..... 532
Share Your Grace..... 534

HOME MISSIONS

Philadelphia and the Board of Home Missions..... 535
Notes 536
Home Mission Day Echoes..... 537
Hungarians Celebrate 538
Conference of Missionaries..... 539
The Minister and His Church Program (Continued)..... 540
Observations of the Treasurer..... 542
Is the Task of the Rural Ministry Different from That of the City
Ministry? 544
Death of Arthur Nash..... 547
Abolish the Death Penalty..... 548

FOREIGN MISSIONS

Rev. Chohachiro Kajiwara—An Appreciation..... 549
Nihommatsu, The Old and the New..... 550
Seventeen Days with Chinese Bandits (Continued)..... 552
"The Christian Grave"..... 558
For Young People..... 560
Children's Corner 561
Book Reviews 562

THE WOMAN'S MISSIONARY SOCIETY

Looking Toward Jerusalem..... 563
A Sequel to the First Christmas..... 563
Signs or Imagination—Which?..... 564
Brief Notes 564
The Prayer Calendar..... 565
Mrs. Krammes Addresses Missionary Union..... 566
A Project for Christian Women..... 567
Reports of Woman's Missionary Society Synodical Meetings..... 569
Worship Period 572
Literature Chat 573
Girls' Missionary Guild..... 574
Semi-Annual Report of Treasurer, W. M. S. G. S..... 576

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The Quiet Hour

JULIA HALL BARTHOLOMEW

And they came into the house and saw the young child with Mary His mother ;
and they fell down and worshipped Him; and opening their treasures they offered
unto Him gifts, gold and frankincense and myrrh. —Matthew 2:11

And ever as dawns the Christmas day,
The worn old world goes faring,
Seeking the place where the Young Child lay,
Where the Kings of the East bowed low to
prayer,
And peace was born to abide always,
In hearts that were long despairing.
—WILLIAM E. BROOKS.

“Ever since He was here an increasing circle
of humanity has lived in the warmth and
radiance of His life.”

Because my lips are dumb, oh, hear the cry
I do not utter, as Thou passest by.
—LOUISE C. MOULTON.

“O Lord, our gracious Father, we thank Thee
for the gift of Christ.”

“Press on until our fairest visions, our highest
ideals, shall have been wrought into the
structure of reality.”

O keep a place apart,
Within your heart,
For little dreams to go!
—LOUISE DRISCOLL.

Oh, it is a wonderful thing to strive ever to
be reasonable, to see the other person's point of
view!
—HELEN BARRETT MONTGOMERY.

“It is the essence of our Christian faith that
God puts His strength and wisdom at our disposal
in times of need.”

Songs of gladness fill the air,
Joy is echoed everywhere,
For Christmas time is here;
May all its gladness come to you
With joy that springs forever new,
To fill your heart with cheer!

We bless Thee for the tribute that we can
pay to Him from our very sense of need and
dependence. —SAMUEL OSGOOD.

“Life is only worth while as it accumulates
experience and enduring possession.”

Deep lies the snow upon the earth,
But all the sky is ringing
With joyous song, and all night long
The stars shall dance with singing.
—EUGENE FIELD.

And this wise Christian leadership among
women is needed not only in the home and
social spheres, but we desperately need it in
civic life. F. W. BEAVEN.

What we can enjoy in Thee, give us accord-
ing to Thy will; what we cannot, deny us.
—CHRISTINA G. ROSSETTI.

“Expectancy is of the essence of success in
all our relationships with God.”

And thus we celebrate the day
When Christ in grace came down,
And wait till He in glory comes,
His work of grace to crown!
—SIDNEY COLLETT.

“Religion is the response of our life to the
call of the infinite and eternal, and this in no
mere far-off and abstract sense, but in its most
immediate and concrete realization.”

Behold Him now where He comes!
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs.
—R. W. GILDER.

“Only in the final audit of character shall we
know what losses we have sustained through
disobedience to our heavenly visions.”

The Prayer

OUR Heavenly Father, help us to be as Christ to others, that they may see something of His
love in our lives and learn to love Him in us. Amen. —J. R. MILLER.

The Outlook

VOLUME XIX
NUMBER 12
DECEMBER, 1927

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

“Glory to God in the highest, And on earth peace, goodwill toward men.”



“Thou didst leave Thy throne, and Thy kingly crown
When Thou camest to earth for me,
But in Bethlehem’s home was there found no room
For Thy holy nativity.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.”



“THERE WAS NO ROOM FOR THEM IN THE INN”

HOW sad these words sound in our ears when we remember that they refer to the Holy Family! Behold, Mary, Joseph, and the Babe lying in a manger in the stable! They are strangers to the restless crowd. No Herods, no Kings, no Pilates, for their kin. Mary was an unknown woman; Joseph a poor carpenter and Jesus the new born child. Ah! there was little room in the world for the infant Redeemer of the world. The people were not ready to receive Him. God had hung a star over the place where He lay on a bed of hay; angels sang the sweetest story ever told; Jewish shepherds and Gentile sages hurried to His cradle throne, but there was no room for Him in the inn. Oh, love divine, we can never comprehend the riches of Thy grace. All we can do is to bow, and adore, and love forevermore.

The wonder increases when we are told that God, who *so loved the world*, sent forth His son on a mission of love in the fullness of time. And yet, the world was not ready to receive Him. “He was in the world, and the world was made by Him, and the world knew Him not.” It is true, a few loyal hearts were waiting for the consolation of Israel, but the mass of the people knew nothing of this great event. A few pious shepherds on the plains of Bethlehem saw the glory of the Lord

which shone round about them, and heard the message, “Unto you is born this day, a Saviour, which is Christ the Lord,” but the multitude slept on in the darkness of sin.

The birth of Jesus was a full response to the unconscious needs of mankind. But the people did not look for a Saviour then and there. Much less did they seek for Him in a babe among the lowly beasts of the stall.

Why did Christ’s own people not receive Him? Because they did not want Him. To the Jew, the Messiah was a person of great pomp and matchless splendor. At His coming, the world would issue loud proclamations. Heralds would announce His advent, kings would attend His coming, and palaces would be meet to receive Him. Their Messiah would establish a kingdom on the earth, occupy a throne, and sway a sceptre, unlike any kingdom, throne and sceptre in the world. This was a carnal view of the coming King. It is no wonder that the whole life of Jesus on earth, from the manger to the tomb, was overcast with clouds of sorrow and suffering.

It is evident that at the time Jesus was born and lived, the great and mighty had the preference. In this respect there is not much change. Most people have a weakness for worldly greatness. Social

rank, rather than moral worth, is what men court. The trouble now as then is that the hearts of the people are preoccupied. Every capacity of body, mind and soul is full. Room for all unholy aspirations, room for self-seeking, room for pride, room for all the passions of darkness, but no room for Jesus. Men are selfish and ambitious. Their whole aim in life is to become great by their own weak efforts. They crave for fame. They want to become rich. All these carnal desires preoccupy the inn of their affections, leaving only the stable or some by-place in their hearts for the Saviour of men.

There is no room for Jesus in a busy life. How much time do you give to the work of the Lord? How often during the day is Jesus in your thoughts? Do you ever stop to pray? O plodding life! You are full of toils and cares, and you have no room for the things that are pure and true, and of good report.

And why do men keep Jesus out of

their hearts? Because they do not know Him. They are ignorant of His presence. He comes to them with His offers of love and mercy, but they do not hear His voice. Sad, indeed, is the thought that men should be so cold and indifferent to their own best interests. The man who makes room for Jesus in His mind and heart will prosper. He has the promise of the life that now is, and of the life eternal.

There is a vast work for Christians to do in the world. There are men and women whom we meet daily, who know not the Saviour. It is not that they hate Him, but their hearts are preoccupied, they simply have no room for Him. Go and bring these souls to the feet of Jesus. Our Christianity needs to be more abundant in labors; our prayers need feet; our tongues lack fire.

"Oh, my brethren, are we wiser,

Are we better now than they?

Have we any room for Jesus

In the life we live today?"

THE CHURCH OF CHRIST IN CHINA

By Rev. A. R. Kepler, General Executive Secretary

OCTOBER 1st is the Natal Day of the Church of Christ in China. It is in itself significant that on that day there could gather in Shanghai, in spite of banditry and revolution and interrupted communications, commissioners from the farthest bounds of the Republic and from the worst ridden of all the war and bandit ridden districts. They came from Harbin on the North, from Hong-kong, Hainan, Canton in the South, and from I-chang on the West. For this is truly a nation-wide Church. The eighty-seven Commissioners represent 120,000 Communicants (almost one-third of all the Protestant Communicants in China). 17 of the 21 provinces, 47 District Associations and 12 Synods. They represented the fruitage of 16 Missionary Societies of the West—Presbyterian, Reformed, London Mission, American Board, United Brethren, Swedish Evangelical Free Church, United Church of Canada, etc.

There there were 30 Fraternal Dele-

gates from 11 other Communion, some of whom are contemplating joining this Blessed Fellowship, who participated in the discussion, took a keen interest in all the proceedings and contributed not a little to the goodwill and harmony that characterized the entire Assembly.

There were women commissioners as well as men. For woman in the Church of Christ in China is given recognition on equality with man in the worship and work and administration of the Church.

The Missionary was present, too. Twenty-one of the eighty-seven commissioners were Missionaries. The Church of Christ is not a hurried, ill-planned result of the Chinese Revolution. It is not an effort to dissociate the Chinese Church from the Mission Board or the missionary. The first steps leading up to the united Church were taken in 1901 when the several Reformed and Presbyterian Communion began negotiations leading towards Union. In 1918, the London Mission and American Board Churches

appointed representatives on the Committee on Union. A provisional General Assembly was held in 1922. Hence the Nationalist Movement did not produce, though it undoubtedly gave added impetus to the process toward unity.

The Church of Christ is keenly desirous to maintain a full quota of Missionaries. They earnestly desire those who have withdrawn to the West to return as soon as possible. The conviction of the General Assembly is that the Missionary should be loaned by the Mission Board to the Church, should carry on his work within the Chinese Church, under the authority of the Chinese Church and on a basis of complete equality with the Chinese leadership. They make no racial discrimination in administering the work of the Church when once the above relationship is recognized. As evidence of this, the Rev. A. R. Kepler was unanimously chosen to serve as General Executive Secretary of the General Assembly and Ting-Chiu Fan as Associate Executive Secretary. That a Missionary should be chosen for this responsible position is indicative of the attitude of the Chinese Church toward the Missionary, and his place in the life and work of the Church.

The First General Assembly honored itself in honoring Dr. Cheng Ching Yi by electing him the Moderator. He is undoubtedly the most highly respected and widely beloved Christian leader in China. The Church of Christ is fortunate in having for the next three years such wise guidance and leadership as Dr. Cheng is sure to bring to the Moderatorship.

Unanimity characterized the Assembly throughout, even when facing such questions as "Creed" and "Constitution" which in Church gatherings are full of T. N. T. As a matter of fact the Chinese Church is not concerned with Modernism and Fundamentalism which have been threatening the peace and unity of the Church in the West. The Chinese Church is deeply concerned with such fundamentals as Loyalty to Jesus, Living Christ's Way of Life, Making China Christian. That these nation-wide representatives of Chinese Christians at a time when revolution has made nerves taut and

nationalism has intensified convictions, could face for eleven days the difficult tasks of Church organization with complete harmony, good-will and enthusiasm throughout, shows that the Chinese people, widely scattered, can unite provided the fusing power is potent enough.

The General Assembly divided into Commissions to study and prepare findings on such fundamental questions as: The Place of the Mission Board, Mission and Missionary in Our Church; Our Church and the Farmer; Rural Evangelism; Our Church and Property; Our Church and Literature; Our Church and the Dependent Churches; Our Church and Worship; The Place of Woman in the Life and Work of Our Church; The Educational Task of Our Church; The Ministry of Our Church, etc.

The findings of these Commissions provide vivid pictures of the thought of the Chinese Church on these fundamental problems of the Christian enterprise.

It was the unanimous opinion of the General Assembly that our Churches should be registered with the Government as soon as there is a stable government, and thus be given a legal status. The schools of the Church are also to be registered with the Government. Religious instruction is to be voluntary in high schools and colleges, but the Government is to be petitioned by the General Assembly to permit required religious instruction in primary schools for the children of Christians.

The devotional half hour of each day was led by Dr. T. Z. Koo who has become well-known to the people in America and Great Britain for his deep insight into our spiritual need, as well as his sane analysis of China's national and international problems. His devotional half hour brought the Assembly by new approaches to find in Jesus Christ the satisfaction of their deepest and neediest longings.

Evenings were devoted to addresses by outstanding Chinese Christian leaders on the varied tasks of the Christian Enterprise.

The General Assembly began its sessions with 87 delegates predominately conscious of their separate identities—

The General Assembly closed with the 87 commissioners predominately conscious of their corporate unity. Only the Spirit of the Living Christ can have produced this integration. This unity reached out and gripped the fraternal delegates as well, who departed all expressing a hope, and a few the confidence, that their own denominations would soon become a part of the united Church. This unity in Christ, this spiritual fellowship, found its deepest and highest expression in the Communion Service of an early morning when all the commissioners and fraternal delegates, including Anglicans, Baptists and Lutherans, gave visible testimony to their oneness in the Crucified and Risen Christ.

Undoubtedly the united Church of Christ has gripped the imagination and the heart of Chinese Christians everywhere.

Most significant is this fact: when not a few have been trying to convince the West that the Christian enterprise in China has failed, we find Christians uniting and hopeful; we find the Church girding herself for her task and never before so confident of ultimate success.

Let the Church in the West ponder over this fact.

The Tenth Quadrennial Convention

of the

Student Volunteer Movement Detroit, Michigan

December 28, 1927, to January 1, 1928

The Detroit Convention is to be a Student Christian Missionary Convention.

Its program is being built up around two basic assumptions:

Jesus Christ is worth being known, trusted, and obediently followed by men everywhere.

Making Him known to others is the joint responsibility of all who follow Him.

The Committee on Arrangements, in planning the Convention, has worked from a background of certain fairly well-defined attitudes, namely:

Toward Jesus Christ—devotion and loyalty.

Toward ourselves and our civilization—humility in the possession of God-given resources and powers, yet with sharp criticism of selfish or boastful use of these gifts.

Toward non-Christian peoples—love, respect, sympathetic appreciation, and a spirit of Christian coöperation.

Toward Christian Missions today—appreciation of the noble elements coupled with a frank recognition of changes which must be made.

Toward the future of Christian Missions—alive to world needs, and determined to be Christ-like in our attitudes, policies, and methods.

In point of aim and method, the Convention is to be educational and inspirational, involving:

An analysis of the present world situation.

A review and appraisal of modern missions.

A consideration of coöperating and opposing forces operative internationally and interracially.

A search for the solution of recognized problems.

An effort to discover a program and a spirit for effective and progressive advance based on an apologetic sufficiently virile and valid to call forth all necessary support in lives and funds.

SHARE YOUR GRACE

By Rev. John Franklin Bair

BROTHERS, in your land of peace,
With food enough and more;
Blest with abundant means of grace,
A cry comes to your door;
It comes across the ocean, from
A race of men who crave
A knowledge of that Saviour who
Their souls from sin can save.

This knowledge you can give to them,
To it you hold the key;
O turn that key, and send it forth,
And set those captives free;
Turn not away, shut not your ears
To their most earnest plea,
As God through Amos, spake of old,
Today He speaks to thee.

“Let justice, as the waters, roll,”
“And as a mighty stream
Let righteousness flow from thy soul,”
Your loving kindness beam
Upon the nations in distress,
Bowed down with heavy care,
Stretch forth thy friendly hand, and lift
Thy brethren from despair.

Teach them the way of righteousness,
Point them to Christ the King,
That they, too, on our Christmas Day
The joyful song may sing,
“Glory to God, to God most high,”
And sing it o’er again,
Until o’er all the earth shall reign
“Peace and good will to men.”

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Home Missions

CHARLES E. SCHAEFFER, EDITOR

"When they saw the Star, they rejoiced with exceeding great joy"

"When from the East the wise men came
Led by the Star of Bethlehem,
The gifts they brought to Jesus were
Of gold and frankincense and myrrh.

Our gold upon Thine altar lies,
Our prayers to Thee as incense rise;
Accept as myrrh our tears and sighs,
O King, O God, O Sacrifice."

PHILADELPHIA AND THE BOARD OF HOME MISSIONS

PHILADELPHIA is the center of the Reformed Church in the United States. Not only are the headquarters of the denomination located here in the Schaff Building, but the city of Philadelphia contains more Reformed congregations than any other city in America. Here, two hundred years ago, was the birthplace of the Reformed Church in this country, and here most of its strength is still centered. There are Reformed Churches in the city with a goodly number of others in its suburbs and immediate surroundings. Here is where the Coetus, the first formal organization of the denomination, had its origin. Here many of the great meetings throughout the history of the denomination have been held. Some of the great issues confronting the Church from time to time were wrought out and fought out in this city. A study of the history of its respective congregations would show not only a cross-section of the problems confronting our city churches but would also reveal a policy which may prove suggestive and helpful in other places.

The Board of Home Missions has had an honorable share in the development of the Reformed Church in Philadelphia. It was the direct agent in organizing a number of Mission Churches which subsequently developed into strong and self-supporting congregations. The Philadelphia Classis for years has had an Executive Committee on Missions which has co-operated admirably with the Board of Home Missions. Several years ago these two agencies launched a program in

behalf of their Missions, known as the Philadelphia Program. This involved the raising of a liberal sum of money by the Board, the Classis and the Missions themselves, whereby adequate equipment for the Missions was provided or debts incurred in securing such equipment were greatly reduced, thus enabling the Missions to become self-supporting at a much earlier date than would otherwise have been possible.

The Board of Home Missions did another thing for the Reformed Church in Philadelphia. It had the good sense of selecting strategic locations for its Missions in the city. Some of the older and once prosperous congregations, by reason of changed environment, found it necessary to relocate, and in at least three instances such congregations found it advantageous to merge with Mission congregations and thus renew their own life and build up strong and prosperous congregations.

In 1894 the Board enrolled a Mission in the section known as Tioga. In the meantime Trinity Church, located at 7th and Oxford Streets, found it necessary to relocate and erect a new church building. This established congregation came into the territory occupied by the Tioga Mission and effected a merger with the two congregations and today Trinity Church is the largest Reformed congregation we have in the city of Philadelphia.

In 1915 the Board of Home Missions started a work in West Philadelphia, south of Market Street. There was no

Reformed Church in that vast area, except at its extreme south-western limit. In the meantime the First Reformed Church, located at 10th and Wallace Streets, found it desirable to relocate, and this established congregation came into West Philadelphia and took over the newly started Mission, and today the First Church is housed in its splendid new edifice and has greatly renewed its life, and is already one of the strongest congregations in the city.

Some years ago the Board of Home Missions bought a lot at Broad and Grange Streets. It organized the Fernrock Mission and erected a small but suitable building for the Mission. In the meantime Heidelberg Church, located at 19th and Oxford Streets, found it desirable to relocate and this established congregation made overtures to the Fernrock Mission and to the Board of Home Missions to merge with the Mission. The splendid new building which has recently been erected by the congregation at Broad and Grange Streets is an evidence

of the new life that has been transfused into this old historic Church.

Thus it has happened that three of our strongest congregations in Philadelphia today have renewed their youth and vigor not only by relocating but by merging with Mission congregations, and in this way have carried out the very purpose for which the Missions themselves were started and at the same time have relieved the Board from any further support.

Recently the Board of Home Missions co-operated with the Executive Committee of Missions of Philadelphia Classis in the purchase of a lot in the extreme northern section of the city where a new interest will shortly be begun and where, most likely, another merger may develop in due course of time. In this way we are becoming established in new and growing communities of the city while at the same time we are renewing the life and youth of our older congregations whose very existence is threatened by the changed environment of a very changing city life.

NOTES

Rev. H. A. Fesperman reports the best October from standpoint of church attendance in the history of our Mission at Greensboro, N. C. Special services were held for ten days, and nine new members were added.

* * *

Rally Day at St. John's Mission, Hollidaysburg, Pa., of which Rev. Charles A. Huyette is the pastor, brought out 100 percent in attendance. The month of October was also a very good one in the Hollidaysburg Charge.

* * *

As a result of a third house-to-house canvass of the community and the Kernahan Evangelistic Campaign, St. Andrew's mission, Philadelphia, of which Rev. A. G. Peters is the pastor, received fifteen new church members and twenty-five new Sunday school scholars.

* * *

On Sunday, November 20th, the Thirtieth Anniversary of the founding of the Sunday School which later became a part

of St. Peter's Congregation, Lancaster, Pa., of which the Rev. Charles D. Spotts is the pastor, was observed with appropriate services. The addresses were made by Rev. Robert J. Pilgrim, former pastor and a leader in the Church School during a very important period of its development, and Prof. Paul M. Limbert, the present Director of Religious Education, whose vision and tireless work in recent years has been a great factor in putting this Church School among the few leading Church schools in the entire denomination. On Monday evening, the 21st of November, there was an informal service and reunion of the former members of the Church School, and a social fellowship.

* * *

The average attendance at Trinity Sunday School Detroit, Mich., Rev. F. W. Bald, pastor, was 452 for the month of October. The week-day Church school has opened with specially trained teachers secured through the Detroit Council of Religious Education.

On Sunday, October 29th, Rev. Clarence Woods, celebrated his first anniversary as pastor of the Wilson Avenue Mission, Columbus, Ohio. During his pastorate of one year one hundred names have been added to the church roll and the enrollment of the Sunday School increased 50 percent. Fifteen new mem-

bers were received on the anniversary day and there is the promise of that many more for next month. On Sunday morning there was not seating room for all those who attended the service. This in itself is certainly a challenge for the new Church which it is expected the Home Mission Day offering will make possible.

HOME MISSION DAY ECHOES

Rev. Wm. F. DeLong, D.D., Field Secretary

IT may be rather early to make any statement regarding the results of Home Mission Day, as it is less than a week since the day was observed in a large number of Sunday Schools and congregations. On the other hand, we believe that if we may base our faith as to results on the reports and remittances received thus far, the results will be very much better than on any previous Home Mission Day. More literature and envelopes were used this year than ever before. Some pastors ordered two and three times. Some very fine comments have been received from pastors and laymen with reference to the pamphlets distributed. Someone raised the question, "Was it wise on the part of the Board to designate three Missions as beneficiaries for Home Mission Day?" Comments have been made by people representing different sections of the Church expressing the opinion that it was a very wise move. It brought each congregation into closer contact with the beneficiary it was asked to support. Such a plan is a means of stimulating a greater interest in the work of Home Missions. Because of this plan we are sure more congregations observed this special day and are giving the offering to the cause designated.

The above statement is based on the reports received during the first three days immediately following Home Mission Day, a number of which were from congregations which had not remitted an offering for Home Mission Day for a number of years.

The first congregation to report its results was Bethany congregation at Bethany Orphans' Home, Womelsdorf, Pa. This congregation observed the day

the first Sunday in November. The amount suggested for Bethany was \$19.00. It contributed \$78.60, more than four times the amount suggested. This contribution comes from the children and teachers. This, we believe, is real giving. If all the congregations would do only half as well we would raise the amount asked for each beneficiary, with some to spare.

Reports have been received from a number of congregations informing us that they are making a strong effort to raise Gift Church-building Funds, some of which have already completed such a Fund. An elder of one of our city churches said a few days after Home Mission Day, "We have enough for a Gift Fund and some left over." This is more than their allotment but they rejoiced that they could go "over the top." About fifty percent of the reports received during the first three days went "over the top."

A number of congregations, who early in the fall felt that because of local conditions they could not observe Home Mission Day and give a special offering to one of these beneficiaries, observed the day and received liberal contributions, some receiving more than their per capita allotment.

In one congregation, where local conditions seemed to forbid the receiving of an offering on Home Mission Day, a number of individuals agreed that they would solicit privately, realizing that the cause was a most worthy one.

These are but a few echoes received during the first three days. We hope to receive more and louder ones for the next issue of the *OUTLOOK OF MISSIONS*.

HUNGARIANS CELEBRATE

IN the presence of nearly two thousand enthusiastic Hungarian-American citizens and with the assistance of several prominent American politicians, ground was broken in the afternoon of November 5th in New York on the famous Riverside Drive and 112th Street for a monument to be erected for Louis Kossuth, the great Hungarian patriot and champion for freedom and world liberty.

Louis Kossuth was an international figure on the political stage of world history in the middle of the last century. He fought a bitter, though partly unsuccessful struggle in 1848 to free Hungary from the disadvantageous connection with Austria which dualism kept up primarily in the interest of and by the Hapsburg dynasty, and made Hungary practically a vassal country of Austria. Louis Kossuth was a great orator and a brilliant statesman. He spoke the English language so eloquently that some of his addresses given in England in 1850 and in the United States in 1851 are preserved as examples of rhetorical masterpieces of fine English literature.

Besides being a liberator for his race, the Magyars, and for all the nationalities living in the Kingdom of Hungary, Kossuth immortalized himself in the history of the Magyar Nation also by insuring religious freedom for all the inhabitants of his country. Louis Kossuth himself was a Lutheran.

The idea of erecting a monument to the memory of this great Hungarian patriot, originated from the late editor of the *Nepszava*, the daily Hungarian paper published in New York. Hungarians from all over the country contributed cheerfully to the funds, which in a few months reached the sum of twenty-five thousand dollars. The expenses of the monument will be somewhat around thirty-two thousand dollars.

The ceremonies at the breaking of the ground for the monument were attended by delegations from Hungarian Societies and representatives of many congregations. Among the distinguished Americans who addressed the Hungarians on this occasion, were Royal S. Copeland, U. S. Senator; Wm. Herman Black, Jus-



KOSSUTH MONUMENT

tice of Supreme Court; Morgan F. Larson, U. S. Senator; F. H. La Guardia, Congressman and Prof. Philip Marshal Brown, of Princeton University. Addresses in the Hungarian language were given by Rev. Takaro of New York, Rev. Nanassy of Perth Amboy and Father David of Yonkers.

REV. ALEX. HARSANYI, PH.D.
Yonkers, N. Y.

A CHAPTER A DAY

The Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, as in former years, is planning for a series of Bible readings during the months of January and February. It has selected the Gospel of St. Matthew for the month of January, and the Gospel of St. John for February. The intention is that our people shall read a chapter a day. This practice may lead to a more regular and continued reading of the Scriptures during the entire year. The American Bible Society furnishes penny editions of these Gospels in very convenient form which can be secured by addressing the American Bible Society at the Bible House, Astor Place, New York City.

CONFERENCE OF MISSIONARIES

By Rev. James M. Mullan, Superintendent

THE annual conference of the pastors and delegate elders of the Home Mission Churches within the Eastern Synod was held at St. Peter's Reformed Church, Lancaster, Pa., Monday afternoon preceding the opening session of the Eastern Synod, October 24th, Superintendent Mullan in charge.

Rev. C. G. Twombly, Rector of St. James Protestant Episcopal Church of Lancaster, who is actively identified with the Law and Order Society of that city, conducted a period of an hour on the subject of Law Enforcement. Dr. Twombly made startling statements of conditions in the eastern cities from first-hand investigations, on gambling, burlesque shows, motion pictures, prostitution and the like, which he has fearlessly assailed, and declared that if the Churches are not doing all they can to save social conditions under which chil-

dren must grow up, they may almost as well not be engaged in the "saving of souls." Salvation of individuals is inseparably bound up with the salvation of social conditions. An unredeemed society makes the work of individual redemption all but futile. Members of the Conference asked questions which Dr. Twombly frankly answered, and took some part in the discussion.

Rev. Charles D. Spotts, pastor of St. Peter's Reformed Church, Lancaster, conducted a period on "An Effective Youth Program for the Local Church." Mr. Spotts showed how to make use of the material that is being issued by the Young People's Department of the Reformed Church today, in The Guide Book for 1927. In the discussion of Law Enforcement, and the disclosures of Dr. Twombly concerning vice conditions in our cities, it was felt that the Church



GEZA D. BERKO, LATE FOUNDER AND EDITOR-IN-CHIEF FOR 28 YEARS OF THE LARGEST HUNGARIAN DAILY IN THE UNITED STATES

should be a militant force fighting relentlessly the forces that are seeking to undermine civilization. In the discussion of an effective youth program, it was felt that the Church must be engaged at the same time upon the constructive work of character building in such a way as to make the young immune against the forces of evil, and to create a more socially-minded type of citizens who will not tolerate the evil conditions that now prevail.

Another period was conducted by Dr. Charles E. Schaeffer on problems that involve the policy of the Board of Home Missions in dealing with the Mission Churches. These concerned (1) *Self-support*. The Rev. D. G. Glass, pastor of Faith Reformed Church, Lancaster, opened the discussion upon the basis of his long pastorate of a congregation that received financial aid for a relatively short time, and comparatively little of it. It was brought out in the discussion that self-support is not the primary aim of the Board of Home Missions, but the building up of an all-around Church, willing and capable of serving the community in the Gospel and of taking its part in the benevolent work of the whole denomination. At the same time the point was stressed that the work of the

Board of Home Missions is not accomplishing its objective unless the average Mission Church does become self-supporting. Self-support is inseparably connected with self-respect in Churches no less than in individuals, under normal conditions. (2) *The Financing of Church Building Operations and Debts*, Dr. DeLong led this discussion and suggested (3) *Architectural Plans for Mission Churches*. Mr. J. S. Wise, Superintendent of the Church Building Department, presented this subject. He explained the policy of the Board in planning for a new building, and showed the progress that has been made in the adoption of beautiful church architecture to the varied needs and situations of our Mission fields.

The Missionaries and their Elders asked questions of the representatives of the Board, covering the Board's policy in dealing with other matters.

The group requested that another conference be arranged for next year at the same time, and also that the Board of Home Missions consider the holding of a conference for the Missionaries and their officers on a more elaborate plan, at some convenient place and time, permitting the spending of a couple of days together.

THE MINISTER AND HIS CHURCH PROGRAM

Rev. Charles D. Spotts, Lancaster, Pa.

(Continued from last month)

II. The Church as Prophet or Teacher.

WHEN we contemplate the prophetic mission of the Ecclesia we see that it involves a task which is immeasurable in its extent, even as it is solemn in its issues and reverent in its dignity. To be the guardian of revelation; to be a witness to the truth which has been received through the incarnate word; to be entrusted with an answer to the question of the ages, "What must I do to be saved?"; to be called to interpret the message of the Cross, to interpret the content of the Gospel, to be the representative teacher of a universal religion, bearing a commission for all mankind—this is a vocation so broad and varied, so

great in the labor and responsibility which it imposes, that the Church may well be dismayed by its incomparable load. Well may it repeat the ancient protest: "Such knowledge is too wonderful for me. It is high; I cannot attain unto it."

Yet this office of teaching is certainly one of the primary functions of the Ecclesia; in a sense, indeed, it is the greatest of all commissions; being established by the consistent ministry—example of the Gallilean Minister. As a prophet Jesus appeared to His disciples in the beginning; and as a prophet sent from God, He was known to the people

who followed Him. To proclaim the gospel was His earthly mission; and *Rabbi* the Teacher, He was called. In this sense Jesus was the first Christian preacher. During these latter ages the authority of the preacher has become less than it was in earlier times, but it is quite certain that preaching will form a part of the Church's program so long as the Ecclesia itself endures.

As the minister faces this very important phase of his program, he becomes conscious of a problem which can be solved only by careful planning. The hand-to-mouth preaching of some ministers becomes an awful burden. But preaching should not be a burden; it should be a joy. No minister ought to return from his vacation without having most of his sermons planned for the following ten months. One of the great dangers in the work of preaching is the tendency to work from hand to mouth in preparing the weekly sermon instead of having a plan worked out in advance by which one great line of thought is carried through the church-year from autumn to spring inclusive. It ought never to be necessary to ask, "What shall I preach about next Sunday?" As the new week begins, the sermons of the year should be so well defined that the preacher will be sure what he is to do even three months in advance. This organized preaching around some great subject or axis of vital interest we call Organized Preaching. It is the way out of uncertainty and the path to power for every preacher who will work according to some method of this general kind.

There are many subjects or centers of interest around which the preaching of the year may be organized. The life and message of Jesus, the proofs of the Christian religion, Christ's idea of the Kingdom of God, the essential Christian truths, expository treatment of important Bible passages, and the social application of Christian principles, are all vital and full of interest.

Yielding all the Sundays which must be given up to the Church occasions and to those interests in the community which demand recognition from the pulpit, there remain about thirty-two Sun-

days during the year when the preacher may speak on any subjects he chooses. The time to make the program is late in the summer, near the close of the vacation. It should be shaped with experience of the past year or years clearly in mind, surveyed at such a distance that perspective is possible. Now imagine the community, renew in your consciousness the meaning of the Gospel, then determine what great aspects of the message you will present during thirty-two Sundays. It is best to work with small cards or slips of paper, noting subjects, texts or key-thoughts which will express the message to the community. If these are jotted down on cards they can be arranged at will. A preacher can go back to his autumn task with a happy sense of certainty and freedom if he has this little package of material with him. He knows where he is going and he is sure that so far as he has been able to shape his program, the preaching will be unified during the year and will tend steadily towards one supreme objective. This is one way of solving the problem of the preaching program.

When we think of the Church as prophet, and consider her teaching vocation, we come to the last but not the least problem of the minister's prophetic church program. It is Religious Education. Historically the teaching function of the Ecclesia stands forth as one of her most important functions. Jesus' last command, "Go ye into all the world and teach," has sounded through these twenty centuries, and no minister today can afford to neglect this challenge. The minister today who does not think of his church as a school has failed to catch the trend of modern Christianity—he has not been able to read the signs of the times. But to the minister who has caught this vision there appears one of the greatest church problems—the organization and administration of religious education in his local congregation. It matters not how large his congregation or how efficient the leadership, the minister today must be the pilot who will guide this part of the church's program.

Now if the church itself is a school, it is folly to transfer this problem to

another organization such as the Sunday School—which so often works as though it were not related to the church, and the church program. Terms do not mean much, but they do help to clarify ideas. The writer will suggest one term to cover the whole field of religious education in the local church, and that term is the CHURCH SCHOOL. And by the Church School we mean something like the definition given by Dr. Weigle in his little book, "Training the Devotional Life." "The term Church School is coming to be used widely as a name for all of the organizations and agencies within a local church whereby it seeks to promote the religious life and growth of its children and young people and to train its adult members for effective service. The Church School, so conceived, includes the Sunday School, the Young People's Society, teacher training classes, and classes in preparation for church membership, as well as other organizations such as the Boy Scouts, Campfire Girls, King's Daughters, missionary societies, mission bands and the like."

When the minister has caught this vision he is in a position to coordinate and correlate the work of all these organizations so that each will take its place within an educational program which is unified, consistent, and complete. This

unification of the Church's teaching function is the first and cardinal step towards the solution of this ever-more complex problem of religious education. In many of our congregations it will require years to build an efficient and modern organization and program of religious education; but the minister who fails to lay the foundation stone of such a program is untrue to the challenge of Christianity. We have failed miserably in the past in our attempt to build Christian men and women out of our boys and girls. With this failure staring him in the face, the minister of today, if he is conscious of his calling, is forced to sweat drops of blood and lose hours of sleep in planning for a program that will more efficiently mould character than has been done in the past. To do this the minister dare not neglect the use of modern tools and tried principles. Of course, there is much confusion and disagreement as to the approach of modern religious education. But there are sufficient principles well seasoned to guide the minister who is willing to seek. And no one can give a cut and dried program which can be applied in all cases. The needs and problems of the local congregation must determine the program to a large extent.

(To be continued next month.)

OBSERVATIONS OF THE TREASURER

J. S. Wise

ON a beautiful summer's day the country roads are crowded with automobiles. Everybody is going, going. Some are on pleasure bent while others are in haste to finish their day's toil. The man whose business is urgent frets and fumes over all needless blocking of traffic. He takes many chances in order that he may pass the other fellow and speedily finish his task. He grumbles and growls at the timidity of the over cautious driver, in whose wake there are many others—all in a hurry. In such a situation the overly cautious man becomes as much of a nuisance as does the reckless speeder. Over-caution, however, is not the sole reason for holding up traffic. There are many others. Perhaps the

most exasperating is a couple of lovers, leisurely driving along, entirely oblivious of the presence of others, or of their rights.

How typical of the average make-up of the human race. We shall always have the speedy, the cautious and the indifferent with us. For the speedy, no one can move fast enough. The cautious ones are forever using the brakes. The indifferent, who are far too numerous, don't care. We find these classes everywhere; in business, politics and the Church.

Many people in the Church are forever finding fault with the Board for being too slow. Many new Missions should be started at once. Many greatly needed

church buildings should be erected without further delay. The Board certainly lacks vision if it fails to grasp its opportunities—especially those to be found in the vicinity of the complainant's domicile. Therefore, O, Board, speed up, speed up!

The cautious ones, and they too are quite numerous, are constantly admonishing the Board to shut off the gas. The pace is too reckless. There is danger ahead. You are outstripping the Church. Put on the brakes and wait for the Church to catch up.

Neither one of these groups seems to realize that the Board, in deference to its wishes, is trying with all its might and main to drive both safely and speedily, so that all may be satisfied and the best results obtained. The Board's greatest handicap is its limited income. It cannot speed up in its general work because its gas tanks are empty. It is on a steep grade. To stand still is almost impossible. It must move forward, for if it once begins to back it will meet with disaster. To move forward too slowly will stall the engine. Some predicament! Its only hope lies in its ability to arouse the indifferent to a full knowledge of the welfare of others. They must be made to see that they are woefully interfering with the movement of traffic—that they must either speed up or get off the road and give others a chance.

So much for the general work. The Church Building Department likewise finds itself out of gas. The Church-building Funds are not coming in fast enough. The Forward Movement contributions have so greatly diminished that they cannot be depended upon. The Board now has \$1,250,000.00 invested in Mission Buildings. Its Missions are urged, regularly and systematically, to pay this back to the Board. No less than ten percent of each Mission's indebtedness to the Board should be paid annually. Unless this is done, the Board must not undertake any new building enterprises and the Missions, who fail to make a real earnest effort to reduce these debts, are holding up a long line of other Missions, whose building projects are of vital importance in their respective fields. Those Missions, who have been helped by the

Board to beautiful and adequate buildings, must be made to realize that it is quite important that their loans from the Board should be paid at the earliest possible moment.

Last January in compliance with the Board's definite action, the General Secretary wrote to these Missions as follows:

"When one is in financial distress one turns instinctively to his friends. The Missions have long been accustomed to come to the Board for help in meeting their problems. Now the Board finds itself in straitened circumstances and it appeals to those whom it has befriended.

"We have loaned more than a million dollars to our Missions for building purposes alone. We have been able to do this through Church-building Funds, legacies, the Forward Movement and also by going to banks and borrowing. Now a change in the situation has developed. The Forward Movement has closed. The Board has reached the limit of its borrowing capacity, and the only course left open is to have the Missions make more prompt repayments on their loans from the Board. We have been very indulgent with our Missions and some of them have had the Board's money for a long time. They owe it to themselves and to the Board to put forth greater effort to repay the same.

"The Board is willing to co-operate in this task, for at its recent meeting, January 11, 1927, it took the following action:

"That the Mission congregations indebted to this Board be required to make systematic repayments of loans, in proportion to the amounts of their loans and their financial ability; and that the Departmental Superintendents and the Field Secretary offer such assistance to the Missions as may be required to make such repayments possible; and that a special appeal be sent to the Missions to come to the relief of the Board between now and next Easter.

"It is hoped that you will give earnest heed to this request and immediately apply yourselves to the doing of the same.

"After presenting this to your Consis-

tory and congregation, kindly let me know your plans."

Only a few have thus far responded and reduced their indebtedness. From the Missions themselves we must now receive annually from \$125,000.00 to \$150,000.00, or sadly interfere with the

progress and welfare of many others, whose whole future life is dependent upon more adequate buildings, at this very moment. My admonition, therefore, is to all Missions, who have been favored with such buildings, "Speed up and stop holding up the traffic."

IS THE TASK OF THE RURAL MINISTRY DIFFERENT FROM THAT OF THE CITY MINISTRY?

Ralph S. Adams

THE Department of Country Life of the Reformed Church has been emphasizing constantly the fact that there is a vast difference between the task of the rural and the city pastor, and that each should receive somewhere in the course of his training special preparation for the conditions and problems he must face. This emphasis has been persistently interpreted as an attempt to minimize the responsibilities and the difficulties of the city pastor, and to win undue sympathy and consideration for the pastor of the country church.

Believing that the critics in this case are sincere in their criticisms but greatly misinformed, the writer takes this opportunity to deny that the emphasis of the department has been that the task of the rural ministry is more difficult than the task of the city ministry. There is no such feeling in the department and there is certainly no desire on the part of its superintendent to leave a wrong impression. This suspicion undoubtedly grew out of the fact that the city work is not receiving the detailed attention by a single department that the rural work has been receiving during the past five years. This is regretted by the writer, but quite conceivably his task is chiefly with the rural situation and his efforts have been concentrated, as per instructions of the General Synod and the Board of Home Missions, upon that field. The reason for this special consideration for the rural church, however, was the alarm with which our church as a whole was viewing the threatened collapse of many of our rural congregations. The church felt that the rural people deserved special consideration at that time because of the immediacy of the rural problem. The

result was the creation of the position of rural church field worker and later the organization of the Department of Country Life as a part of the Board of Home Missions, to look after the interests of our rural constituency.

The writer has tried through these five years of service to analyze the underlying problems of country life and the country church and has, he hopes, made some contribution toward their eventual solution. Rural pastors and congregations, Classes and Synods, have co-operated in a fine spirit so that a constructive program is in operation at this time. To assume at this time that there is no difference between the city and rural ministry, and as a consequence to relax from our vigilance and constructive planning, would bring grave disaster upon the rural churches of our denomination which in time would react very acutely upon the city churches as well. We do not desire to discourage criticism of our present emphasis, but we have a right to ask that the critics familiarize themselves with the facts before they speak, and then make their criticisms direct and constructive. It isn't possible for any one who has not studied closely the developments in agriculture and rural life during the past ten years or hasn't lived in the midst of these rapid developments and changes in the country during that time (especially during the past five years), to intelligently pass judgment upon the constructive efforts of country life movements. The changes in rural life during the last ten years are almost revolutionary, and to attempt to discuss them here would be to write a large volume in rural sociology. The writer has no intention of doing this, but does desire to emphasize clearly and

emphatically that there are distinct and wide differences between the problems and their methods of solution, of the rural pastors for their peculiar task. No doubt the city pastors feel this same need for special training which is not being provided by our church today. To attempt to counteract this deficiency by minimizing the need for special training for our rural pastors is to adopt a blind policy of jealousy or indifference unworthy of the Reformed Church or any professing Christian. Let us face the facts honestly and then apply a constructive remedy to the needs they reveal.

The Differences

There are differences due to conditions in the country which we hope will be temporary only and will unbend to constructive Christian effort. But there are also important differences which are inherent and more or less permanent in country life. Both sets of differences demand special knowledge and training on the part of the leaders in their respective fields.

I. Differences due to temporary conditions in country life and the country church.

1. The circuit system of organization—Less than one-fourth of our rural churches have a full-time pastor and most of these are located in the larger villages and towns. Nearly all of our open-country churches are served by pastors who must share their time between from two to six congregations, which results in a divided interest, inadequate pastoral service and supervision, jealousies and friction, and an overworked pastor.

2. Absentee pastoral treatment—This is a corollary to the above condition, for of necessity the pastor can live within the parish bounds of but one of his congregations with the result that he is more familiar in every way with the needs, problems and abilities of the people in that community than he is with his families in the neighboring communities which he serves. Studies of such situations have revealed that churches in the country which receive absentee treatment

are less active, less progressive and more prone to lose in membership and influence than the churches served by resident pastors. How can rural pastors counteract this tendency?

3. Small congregations and organization groups—Half of the rural congregations of the Reformed denomination have less than 100 members, with fewer leaders, workers and supporters. This condition compels the circuit type of organization and its attendant evils in order to assure the ministry of a living salary. While some splendid work is being done by small congregations, nevertheless they are faced constantly with the fear of extinction, they fail to impress the youth of the community, the burden of support is heavier upon the individual members, and the casualties of disorganization and abandonment are very great. The atmosphere and influence of this situation is not encouraging nor wholesome to pastor and people.

4. Depopulation of the country-side—Each decade the United States census shows us that the open country sections of most of our states are losing in population, that farm families are smaller, and that more of the rural young people are going to the city at an earlier age. This is a normal situation which must continue, for the use of machinery on the farm and modern methods of farm management are making it possible for the farm business to do with less manual labor. The productive power of the individual on the farm has been increased by machinery and modern methods six-fold and more. At the same time industry, business and transportation in the cities and towns experienced a growing demand for man power, so that this drift of manhood and womanhood to the place of greatest demand is a normal one which must be expected and to which rural life must make its adjustments. This drift, however, makes the small church smaller and drains from the congregation much of its younger blood and potential as well as actual leadership. What responsibility does the rural pastor have in preparing the rural youth who will go to the city, for the problems of city life? How will he do it? And how will he fill the vacan-

cies made by those who left the home community?

5. Inadequate church plant and equipment—Because of the small membership in the average rural church and the increased financial burden upon each member, the church plant is small, out of date and poorly equipped. Ninety per cent of the rural churches of our denomination are one- or two-room structures which are far from adequate for our modern program of religious education and social responsibility. The rural pastor who has been trained in the modern program of religious education and organizational activity finds it practically impossible under the circumstances to apply this knowledge to local conditions. He is forced to severely modify his earlier dreams and plans or to abandon them entirely, while he attempts to find some solution to this situation for which he was not prepared.

6. Over-churching at its worst in the country—Studies and surveys that are nation-wide have revealed the fact that there are twice as many churches in rural America as are needed, while the majority of the larger rural communities have from three to ten times as many congregations as they can afford to have. The ideal proportion is one church to 1000 population, but there are many rural communities which have from three to ten congregations per 1000 population. In the face of a decreasing rural population this becomes indeed a serious problem, for most of these churches must withdraw eventually or enter into some plan of co-operation and federation which will give the community adequate religious service without continuing the bitter denominational competition which is so prevalent in the rural communities today. The cities and towns for the most part have a growing population and the proportion of churches to population is not nearly so alarming. This makes the problem of competition less acute for the time being. This situation is responsible directly or indirectly for most of the above and following temporary conditions and marks the place where the rural ministry must begin its work of reconstructing the church life of the country-side. The

rural ministry, therefore, should be thoroughly prepared to face this situation, and trained to the utmost in inter-denominational co-operation which alone can solve and eliminate these deplorable conditions. Here lies the opportunity for all denominations to apply in a most practical way their spirit of tolerance, good will and co-operation. But more often this very situation intensified the competition and hatred between denominations especially when there results in the community as is often the case, a fight to the finish, in which some denomination loses its hold on the field, and the community is divided into bitter groups. The church is the one institution which preaches and teaches human brotherhood, and yet in the country it is the most effective institution in preventing that brotherhood from being realized. More community splits and fights have been attributed to the churches of the community than to any other single cause. This means that we must have in the country church the pastors with greatest vision, biggest hearts, best training, and soundest judgment if we would as a denomination make a real contribution to inter-denominational fellowship, good will and co-operation. This is a most practical point of contact and a situation which demands early solution. And the methods of solution will be different from those employed in the city because the contributing causes are so different. Practical training in these methods is greatly needed by our rural ministry.

(To be continued next month)

THE GOSPEL FOR ALL OF LIFE

Under the above title the Social Service Commission has published the Social Pronouncements of the General Synod of 1926 for distribution throughout the churches, if requested, gratis. One of our ministers who have requested copies of this pamphlet has announced a series of Sunday evening sermons on the general subject "The Gospel for All of Life," and in eleven sermons will present the several subjects dealt with in the Pronouncements. We should appreciate knowing how others will use this material.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

DEATH OF ARTHUR NASH

ARTHUR NASH, founder of the A. Nash Tailoring Company of Cincinnati, Ohio, died October 30, unexpectedly from heart disease. Mr. Nash was without doubt best known as the exponent of the "Golden Rule" in business, having in a few years built up the largest business of its kind in the country on a plan of co-ownership of the business by the workers. Many of the ministers and elders of the Reformed Church in Eastern and Pittsburgh Synods will recall having heard Mr. Nash speak at night sessions of these Synods in 1922 when large audiences listened with rapt attention as he spoke for more than an hour of the beginning and development of his idea of applying the Golden Rule in his business. He has spoken during the past ten years to groups in all parts of the country and wherever he has spoken the people bear him witness that his message carried conviction as to the power of the Gospel to redeem business. Until 1925 the "Nash plan" was, like many other co-operative enterprises, an affair between the employer and the employees of the local plant. By that time he had become con-

vinced that if he meant to follow the "Golden Rule" to the limit he would have to take into consideration the workers' organized movement, and he requested the employees of the A. Nash Tailoring Company to form a chapter of the Amalgamated Clothing Workers of America. This was done and the industry was unionized.

It is greatly to be regretted that industry and the labor movement must lose this pioneer in constructive Christian effort at this time. Let us hope that his spirit will go marching on.

The Secretary of our Commission joined with other interested church secretaries in a floral tribute to Mr. Nash, and this note of appreciation:

"In grateful love and remembrance of Arthur Nash, who followed Christ with vision, faith, courage, and humility; who ventured all on what he saw and believed; who seemed devoid of racial and religious prejudice; was truly a Good Shepherd, made his industry a consecration to human life and managed it on co-operative principles."

MOTION PICTURES FOR CHURCHES

The Religious Motion Picture Foundation is beginning its second year of experimentation in the problems of distribution. An important question for the Foundation is how many churches can be counted upon to use religious pictures were the Foundation to adopt a continuous production program. On the part of many churches there is the question of financial expenses involved in the use of films. In order to bring its pictures within the range of the smaller churches, which may be more greatly aided by their use and the larger ones, the Foundation has set \$3.50 per reel as the rented price. In this way it is hoped that more accurate

information may be secured as to the extent to which a comprehensive scale of production might be warranted.

In last month's *OUTLOOK OF MISSIONS* we called attention to the four pictures now available. These can be procured directly from the Foundation at 140 Nassau Street, New York City, or through the nearest distributing agent, and from either additional information is obtainable regarding sources of other suitable pictures that may be used as part of a Sunday evening service. The following list of exchanges shows distributing points for the four pictures referred to:

Atlanta, Ga.: Pathe Exchange, 116 Walton Street.

Boston, Mass.: Church Film Company, 1108 Boylston Street. Pathe Exchange, 39 Church Street.

Chicago, Ill.: Y. M. C. A. Motion Picture Bureau, 1111 Center Street.

Kansas City, Mo.: Pathe Exchange, 111 West 17th Street.

New York, N. Y.: Pathe Exchange, 1600 Broadway. Y. M. C. A. Motion Picture Bureau, 120 West 41st Street.

San Francisco, Calif.: Pathe Exchange, 321 Turk Street.

ABOLISH THE DEATH PENALTY

Some time since a copy of Will Durant's article upon the title of this article was sent from our office to each of our ministers in the active services. It contained the stamp of The Social Service Commission of the Reformed Church. About the same time, or to be more explicit, in the September number of the *OUTLOOK OF MISSIONS* we published an article upon the same subject in which we quoted quite extensively from the Durant article, under the caption, *Sacco and Vanzetti*.

We have had some back-fire from the Durant article through one of our esteemed ministerial brethren who expresses surprise that we "fell so easily and hard before Mr. Durant's bunk" as to put our stamp of approval upon it.

I am calling attention to this to correct any mistaken impression that may be made as to our putting the "Commission's stamp of approval" upon everything that goes out from this office, rubber-stamped by the name and address of the Commission. This is done, not to indicate approval, but to inform the addressees whence the material comes. When the Commission authorizes a statement or utterance we are careful to say so, as for instance the pronouncements of the General Synod of 1926, which had been drawn up and approved by the Commission before General Synod passed upon them.

I do not know what the Commission or its several members individually might think about the Durant article. It has never been before the Commission. For the article, however, in the September

number of the *OUTLOOK OF MISSIONS*, the Executive Secretary was responsible, and it expressed his personal convictions, which he has held for many years, and long enough before Mr. Durant's "bunk" appeared. But we have repeatedly tried to have our readers understand that this department of the *OUTLOOK OF MISSIONS* is open for discussion of appropriate subjects, and that we are glad to publish views on social questions that may be at variance with those held by the Secretary or by the Commission. The only censorship that has to be passed is that of the editorial control of the *OUTLOOK OF MISSIONS* for which this department has no responsibility, in consequence of which, this being primarily a missionary magazine, we are necessarily limited in the scope of our subjects. As to this question, however, of capital punishment, I think I can say the columns are wide open for any views the brethren may care to air.

The minister in question enclosed a clipping of Dr. A. S. Zerbe's article from *The Christian World* of October 15, 1927, on "The Principle of Capital Punishment" and challenged us to print it and send it out under the stamp of the Commission. We shall be pleased to do this if somebody pays for the printing of the leaflet, which was the way we got—that is, gratis—the Durant article for distribution. But to show our good faith, and the policy of this department, we shall gladly publish the article in question, in this department of the *OUTLOOK OF MISSIONS* at an early date, provided Dr. Zerbe does not object to our doing so.

"We welcome the Christmas day, not for its gifts and its social joy alone, but for its deeper lesson of a united humanity and a coming reign of peace."

"Faith in the unseen world of abiding values requires cultivation through prayer and meditation, and through close personal companionship with Christ."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

“There came Wise men from the East to Jerusalem”

“Know ye not that lowly Baby
Was the bright and morning Star?
He who came to light the Gentiles,
And the darkened isles afar?

And we, too, may seek His cradle,
There our hearts' best treasures bring;
Love, and faith, and true devotion,
For our Saviour, God and King.”

REV. CHOHACHIRO KAJIWARA—AN APPRECIATION

IN the death of Reverend Kajiwara, in Sendai, Japan, North Japan College has lost one of its most faithful teachers and the Evangelistic work of our Mission, a highly gifted and influential worker. He was not such a profound scholar or great leader as several others of our Japanese are, but he was a noted Biblical scholar and remarkably gifted as a Bible Class teacher. He also excelled as a preacher, not because of fine language used and his fluency of speech but on account of his preaching truly Gospel sermons.

He was a Christian in the highest and best sense of that word; gifted in prayer as very few are, and blameless in the life that he lived. I can think of none other to whom the words of the great apostle so well apply as to him—“I live and not yet I, but Christ liveth in me; and the life that I now live I live by the faith in the Son of God.”

As a fellow-member of the Board of Directors of North Japan College, as a member of the Evangelistic Board and other committees, with others I was often in conference with him and learned to know and to esteem him; because his words always rang true and he had the interests of our work always at heart. I knew him also in his private home life. During the last twelve years of my residence in Sendai we lived as neighbors. From my second story windows I could look over into the entrance of his front yard. I can see him now, as every day, rain or shine, he passed in front of our house, always walking on his way to his college classes. Always smiling if he



REV. CHOHACHIRO KAJIWARA

happened to see me and greeting me with a pleasant “good morning.” I frequently called on him and at those times the conversation was not on things in general, but about the work in which both of us were so much interested.

Because he kept in touch with those who were taught by him and those whom he had been instrumental in leading to Christ, his correspondence was a large one. As Dr. Schneder, in a recent number of the *Messenger*, writes of him, “for years he taught a Bible Class in the chapel of our Theological Seminary.” It was my custom at times to drop in and in doing so I was often surprised to see

the room filled with men, many of whom were prominent in the different walks in life—business men, university professors, officials, and others of lower and higher rank.

What was the secret of his success in this good work? It was not so much his profound learning, not the broad and comprehensive views regarding the subject in hand—it was his intense earnestness, his enthusiasm and the simplicity of his utterances in reference to the fundamental truths of the Bible that so much interested and influenced the members of that large class. Brother Kajiwara was a man of prayer, his public prayers were always uplifting and soul-inspiring. He talked with God as a man talks face to face with his friends. His prayer was the "effectual, fervent prayer of the righteous, God-fearing, and God-loving man."

As a preacher he was constantly in demand and very few were the Sundays when he was not preaching either somewhere in the city or out in the country districts.

During his last visit to America I happened to be home on furlough and I invited him to visit me at my brother's

home. He spent a week with us. When asked he would conduct our family devotion and he would talk with my brother on religion, by the hour. When he left us, my brother really shed tears and the whole family mourned his departure. At a later time, while home on furlough, at his suggestion I visited two maiden sisters, living in Philadelphia, and members of the Presbyterian Church who had given him financial support while a student at Princeton, and in whose home he spent much of his time when out of School. They spoke to me of their fondness of him, and his being such a consecrated and devout Christian; and because of his loyalty *to*, and love *for* Christ, and kindness of heart, these ladies said he always reminded them of what the Apostle John must have been. He is with us no longer, but as a teacher in our College, and as such a sincere and earnest worker in the promotion of Christ's Kingdom in his native land he yet speaks and his influence will continue down to the end of time.

"Blessed are the dead who die in the Lord. Yea, saith the spirit, that they may rest from their labors, and their works do follow them." JAIURUS P. MOORE.

NIHOMMATSU: THE OLD AND THE NEW

NIHOMMATSU, the name meaning "The Twin Pines," is an old castle-town on the railway between Tokyo and Sendai. It is not very far from my home in Wakamatsu, but is separated from it by high mountains.

This town of over 10,000 inhabitants is built on two sides of a ridge where it is crossed by the old highway between the capital and the north country.

The castle was destroyed in the revolution of 1868, and only the retaining walls remain. Right opposite the former main entrance to the castle is a great round mass of granite bearing an inscription in large characters. Recently the moss was cleaned off and the inscription came out clearly. It is a fine monument of the feudal age.

The picture accompanying this sketch was taken by a photographer who is a leading member of our little Church in Nihommatsu. The little girl is his daughter.



LITTLE GIRL OF NIHOMMATSU



ROCK WITH INSCRIPTION NEAR OLD CASTLE AT NIHOMMATSU, JAPAN

This inscription was intended to be a daily admonition to the samurai, the men who, with the long sword and the short sword stuck in their girdles, passed to and fro as they served the lord of the castle.

The sixteen large characters may be translated: "Thy salary, thy living, is the People's sweat, the People's blood. The People beneath thee are easy to oppress; the Heaven above thee is hard to deceive." (Where we say "sweat" and "blood," the Chinese idiom says "oil" and "fat.") The smaller characters indicate the date, March, 1749.

The samurai of those times were supported by the labor of the peasants, who were systematically suppressed and kept in strictest subjection. Toward them the samurai had the right of life and death, as expressed by the phrase "kiri-sute gomen," which means that one who considered himself offended or troubled in any way by a commoner might cut him down in his tracks and would never be called to account.

The inscription calls attention to the fact that men who enjoy great privileges will be judged with corresponding sever-

ity. May there not be in this an admonition also for America? As the peasant was at the mercy of the man with the sword, so Japan is in a very real sense at the mercy of the powerful neighbor across the Pacific. Oh for a convincing gesture of respect and friendship!

Our new minister at Nihommatsu is a scion of the samurai of Aizu and bears the name Akagi, which is, being interpreted, "Red-castle." He is young and very shy, but people tell me that he is one of our most forceful preachers. I can believe it. The only time I ever heard him speak was when he brought a meeting to a close with a five minutes' exhortation. "Put out into the deep," he said; "you will never get anything worth while unless you make the venture of faith." It was only five minutes, but I shall never forget the message.

It is in the power of many a member of the Reformed Church to increase his influence many times over by helping him to secure a permanent site and a decent building for the services of the Church.

CHRISTOPHER NOSS.

SEVENTEEN DAYS WITH CHINESE BANDITS

The Story of the Captivity of our Missionaries

By Rev. Karl H. Beck

(Continued)

PART III

A Memorable Night: The "Big House" Where Parching Thirst Was Miraculously Slaked

Headquarters, we knew, was not far from our last stopping place. We walked, however, at almost a run, for more than two hours. Then we came alongside a farmer village and the village dogs began to bark. We dared to mention among ourselves that we presumed we were finally coming to the rendezvous of the main band. On our venturing to speak to one another, a storm of whispered and hissed oaths fell on us from the men in front and from those behind. We were hurried on a little faster. It was a stone-paved road we were now traversing, and at the speed we were required to go, our shoes made occasional foot-fall echoes. This again drew forth a hiss of reprimand from our conductors. From the distance we had come, and from the apprehensive and furtive actions of our guardians, we gradually became assured that our destination was neither the ferry at the river, nor the headquarters of the leader of the bandits.

It was pitch dark. We carried no light of any kind. Only now and then, when we arrived at some place where the way was unfamiliar or indistinguishable to our guide, he would strike matches and grope along the ground till the right path was re-discovered. And it was a treacherous path we traversed. Most of the time, now, we were going up hill. Over narrow foot-bridges, along rocky precipices, through the ravines of mountain brooks we scrambled. Later, when we were brought out of our captivity, though that trip, too, was made after night-fall, we could see the nature of the road. Then it made us shudder to think of what a slip of the foot might have

meant at many a place. We were driven along so hastily that we had no time to be careful. Each of us had a number of falls. Twice I slipped from the road, but luckily each time there was a rice field within safe distance, to basket me.

Once during that flight, Miss Weil lost her umbrella, and at the same time almost lost her balance, while crossing a turbulent rivulet that roared along a good score of feet below the stone slab that bridged the torrent. Once Miss Koebbe and the bandit who was following her both sprawled onto the path and just kept from sliding down a precipice. At one yawny cavern just a little way off the path Alexander stopped to strike a match. He volunteered that the hole would be a fit hiding place that he doubted not he'd have occasion some time to use.

After a long climb we came abruptly to a point where the path crossed a crest, and immediately led down as steep a grade as we had been climbing. Only a few rods down hill, though, we brought up at a dilapidated, forbidding hovel. We were ushered right into the place. The startled occupants obeyed the orders of our escorts, though the latter had to vent some abusive epithets toward the mountaineers before they had wholly thrown off the shackles of midnight sleep. A fire was made around which captors and captives held up our dripping garments, for these were wet, outside by the misty rain that had been falling, and inside by the perspiration that had been pouring itself out in bountiful potions as we scrambled up the long ascent. Our escorts were worse off at the end of this scramble than we were, for each of them

carried some article, a roll of bedding, or a bucket or a box.

The bandits drank deeply of water that stood in the place. We asked for some tea, as we hesitated to drink unboiled water. Alexander laughed as he suggested, "Wait till we get to the big house, there you'll have all the utensils you can wish for boiling water. If you're thirsty here you'd better have a drink of water." We postponed the drink, though we could not postpone the thirst. We might have done well to risk a drink of the mountain water that seemed so refreshing to the fellows.

At length the farmer brought in a bundle of straw and threw it on the floor. Villa kicked it open and told the ladies to make up their bed. We all retired (the bandits and I) to the outside of the hovel where a lean-to shack covered with straw thatch provided shelter from the rain. There the men spread out our straw mattress. The few hours of that night were a nightmare to me, and the ladies remarked later that it had been as much to them. They were overrun by rats. I shared the farmer's bed-cover with the bandits, and I was over-run by certain very annoying individuals of China's millions.

Long before daylight I heard my bed-fellows astir. It had stopped raining and there were a very few stars peeping from

behind the clouds. I caught a glimpse of Cassiopeia, so I registered the directions of the place. Recalling the path by which we came to the place, I saw that during at least the last lap of our trip we had been traveling toward the river. This was some consolation as we had feared we might be headed far in-country. As I heard the men say we'd be moving on at once, I called the ladies. Before dawn we had another scramble. This is exceedingly interesting to recall, though it was treacherous enough to undertake.

Again we started up mountain. Our leader soon lost his way. I heard Villa give him directions to the effect that we should keep on till we came to the second rice field, then take the path down through the bamboo thicket. When we came to the rice field, which was newly-ploughed, I incurred the displeasure of the men by stepping on the fresh-turned soil. They warned me to keep to the well-sodded bank, and I don't doubt they took pains to destroy the prints my shoe had made. Soon we were entering the well hidden path that gave access to the gully, down through the bamboo trees.

It was a tangled, scrambly descent. Soon it came to tremendous boulders. In and out among these we crawled. Then we came to a ledge where we hesitated to proceed. It looked impassable to us. It is true that our guide had made his way



SMALL CAVE
IN CLIFF
USED BY
FAMINE
REFUGEES

across it with difficulty, but he wore straw sandals, while we had on leather shoes. We were not, however, given any time to remonstrate. We were pushed out onto the ledge. It was not particularly narrow, but its treachery consisted in the steep angle at which it dipped off to the precipitous edge. The one saving quality of this draw-bridge, was that it was conglomerate in texture, so that there were cog-like footholds that gave us a scratch hold when our shoes slipped. We followed the example of our leaders in making this transit, we practically wormed ourselves over, pressing and clawing our way as best we could. Miss Weil actually began to slip but by throwing herself flat, and by gripping the protruding stones, she managed to pull her dangling feet back to toe-hold again. Each of us was on his own resources here. There was no possible way of helping one another, not even by a word of warning.

No sooner had we gained a safer foot-path than we confronted an obstacle of another sort. We had to make a descent of a dozen feet, and the vehicle for our transportation was a lean-to tree. After we were safely landed, one of the ladies ventured to whisper that 'twould have been a lark for any barefoot boy or girl of a dozen years. From the foot of the tree, we hadn't far to go till we arrived at the "big house" that Alexander had spoken of when we were asking for a drink of tea. There was a hundred yard dip through a gully, then up a stiff incline for a rod or two, and we were at our cave. "Isn't this a 'big house'!" exul-

tantly whispered Alexander, as we came up at the last retreat of our captivity.

It wasn't really a cave; that is, it wasn't a hole with a small mouth that led into a dark cavernous underground hall. But it was a wonderful "cleft in the rock." For our roof there was a mammoth, overhanging rock, and at each side of the place there was a great rugged rock for a door-post. The floor of the cave was practically level, though it sloped slightly. At the upper end of the room there was a long, narrow, hall-like passageway leading, we know not whither, as it was never permitted us to attempt to investigate it. At the lower end, passage was afforded to a smaller rock-shelf which proved very convenient as an annex for our cave. Next the portals at either side, were beautiful, feathery bamboo trees. Forming a sort of tepee at the upper end of the room were a lot of withered bamboos. These had evidently been cut a considerable time before our arrival. When we got to the place they were piled in the upper corner of the cave. Villa busied himself rearranging these trees. Under his energetic manipulation that corner of the room soon took on the appearance of a well-arranged retiring-room. For the beds of the whole party I had held grave apprehensions, for the thought occurred to me that it would be practically impossible to forage straw from any place within reasonable distance and fetch it across the treacherous path by which we had come. But there was straw at hand awaiting us. Under the pile of old bam-



REV. EDWIN A. BECK

Missionaries Beck and Owen journeyed from Yochow to the border of Bandit Land and were tireless in their efforts to effect the release of their colleagues.



REV. JOHN W. OWEN

boos, there were several bundles of equally old straw. With a layer of bamboo leaves underneath, then a layer of straw on top, we had a bed that for the first night or two was almost luxurious. Though I confess it was full of what I should call "jiggers."

We didn't get a good view of our cave that morning. Dawn had not yet arrived when we got there and settled for the night's rest that I, at least, had twice before thought I was settled for. We slept late that morning. Breakfast was brought around, and we were called to wash our hands and faces before the meal. And there was a pot of tea for the quenching of our thirst that had grown considerable since we had hesitated to quench it at the hovel on the hill. We congratulated our captors on their energy in providing us such luxurious appointments in this beautiful place. But our enthusiasm was met by a woeful response. The men said that never again could they furnish us with water. Food they would have to bring at all odds. But they had spilled more than half the water for our toilet, and had managed to bring to hand only a meager cup apiece of tea. "That path," they said, "is a murderous stretch to try to carry anything over."

We hoped they were merely talking for effect when they said that there would be no more water brought to the cave. But they kept that promise. By night our lips were parched from thirst. The best our captors would promise was to try to find a spring somewhere in our valley, but they averred that the lay of the land didn't promise much in the way of a spring. We prayed that their efforts to find water might be successful. We were utterly surprised at the way our prayer was answered.

Monday night it began to rain. The next morning we stepped out beyond the door of the cleft to where we could catch in our bowls, the water that streamed down off the vines that festooned the brow of our overhanging cliff. By noon of that day a spring of water made its appearance at the foot of the cliff. By Saturday afternoon when we were leaving the place the spring had just dried up.

We were furnished water for drinking as well as for all other actual needs for just the length of time we needed it.

Despite the fact that our retreat wasn't really a cave we'll call it that anyway. It abounded in interesting things, despite its limited dimensions. There was a variety of vegetation, and the number of interesting wild birds that either visited our very precincts or at least winged within our vision stimulated a longing in each of us to move about to make closer observation. From doing that, however, we were consistently restrained. There were, indeed, certain features of our immediate environment, the observation of which did not require more movement than the guardians would allow. The walls of the cave were overgrown with lichens and mosses, while niches supported ferns and delicate wildflowers and even great climbing vines. There was also a type of interesting life that maintained itself on the rocky walls. There were ants of several colors and sizes. And there were what I would call pirate ants, rather bandit ants. I watched with much interest several cases of banditry in that invertebrate society.

There was a peculiar mammoth that inhabited that lichen wilderness. It looked to me much like a lilliputian elephant, with huge head and proboscis. This unusual creature moved with stately tread from one place of forage to another. As it moved along it swung its head and tossed its trunk like a well-trained circus elephant. Its body was covered with a fuzzy, grayish fur that, I remarked, resembled the rock-growing lichen to a remarkable degree. I exclaimed at the exquisite camouflage. Then I had a silent laugh at myself; I should not have dared to laugh out loud. I discovered that 'twas only a small measuring worm that had become host to the very lichen that also attached itself to the hospitable rock. Though there were many of these pseudo-elephants, yet I noticed, on extended observation, that there were no two just alike. All bore a striking resemblance to the elephant, at least in my imagination, but from the disparity in the wig that was worn it was not difficult to assure oneself

that the troop was indeed in costume, and that the actors were members of the family I have above mentioned.

Then there were the lizards. On our first day at the cave, the afternoon sun was hot. It shone into our cave and sent us hanging up our bedding to reinforce our bamboo wigwam in order that we might have the benefit of a little shade. A lizard came poking his nose over our sun shade. Not knowing whether the species might be poisonous or not, we thought to be on the safe side by getting rid of the inquisitive little creature. We drove it away by throwing twigs at it. After several repulses from the bamboo line of approach, the witty little creature slipped out of sight and we thought we were well rid of him. But after a short while he came stalking over the straw toward us. We decided to treat the little fellow as if he belonged to the number of those deserving capital punishment. No sooner had our sanguine decision been made than Alexander came to our rescue. With a deft thrust of his spear he accomplished a merciful and clean-cut execution. It was not long before another lizard came panting to the scene. His whole attitude exhibited an emotion that

had been altogether lacking in the former visitor. I remarked that one might imagine a call for help had gone out from the stricken mate, or that an instinct had operated to inform this individual of the other's plight. At any rate this lizard came more boldly along, and would not be driven off by any feints or twigs that we bestowed upon him. I acted as executioner in his case. Erelong there were other investigating lizards on the grounds. But they were less bold. It was growing darker and one of the ladies suggested that perhaps the reptiles would withdraw as the sun was setting. They did not molest us during the night. The next day, and for several days after that there was rain, or at least the sun did not shine into our cove. All that time while clouds prevailed, we saw no more of our lizards. Near the end of our stay we had another afternoon of sun. We expected the lizards, and they came. There were two or three of them. They were not excited as before. Their deportment was more like that of our first visitor, merely curious. We decided to shed no more blood, we'd take a chance that the lizards would do us no harm. Nor did they. After they had made a satisfactory inves-



THE
PIERCED
ROCK
CLIFF

tigation of the situation they retired. But our captors made capital of the re-appearance of the little creatures.

Fortunately, I had overheard a remark dropped by Old John Silver to Sir Walter. It was to the effect that we'd have to be frightened into a more apprehensive mood. So at nightfall our associates put on foot their endeavors. First Alexander cautioned us to listen. After a moment's listening he hurled a big stone into the bamboo thicket. There was no result either from the thicket nor from us. We didn't even make inquiry as to the reason for the feat. Alexander glanced incredulously toward us. "Aren't you afraid of tigers, Da Handzi?" he queried.

"Indeed, yes," I replied, "I should be very much frightened if I should see one. But we shan't be alarmed till we know one is about."

"These hills are full of poisonous snakes," offered another bandit. "Surely, if tigers don't attack you, anyway there will be snakes crawl out of the crevices in the rocks over there where you sleep."

We told the men that we could trust Our Heavenly Father to protect us, if He so desired, from snakes as well as from tigers.

"But there are those lizards," Alexander's quick mind recalled our former killing of the lizards as we feared they might be poisonous, and he volunteered, "You know they are very poisonous. You need to be bitten but once and it is fatal. There have been more lizards around tonight. Aren't you afraid of them?"

We informed the men that we had decided to trust the Father in regard to all things whether good or bad. Hence the next sally was foiled even before our assailants launched it. It fell quite wide of the mark that they counted on its carrying. "Tonight," commenced Villa, in as awe-inspiring a tone as he could summon, "as I was coming back here just after sunset, I heard an awful noise. I heard a child screaming, and I looked over to a clump of trees and I saw someone hanging a little child. I called out, but there wasn't any answer. I was scared for I knew it was a devil. When I looked again, there wasn't anyone there.

And when I looked again I saw the same thing at another place, Da Han-dzi," and Villa leaned over very close to me to impress me with his solemn warning, "there are scores of devils on this mountain that are bound to get your money. You'd better make arrangements to get out of here as quickly as you can." Then he told me of how his so-called devils were in the habit of tormenting the folks whose money they wanted to get. The gruesome details of his several pertinent anecdotes don't bear repeating here. He ended up by offering: "Bandits are easy enough to satisfy. Just pay them what they ask for. But devils, Da Han-dzi, you can never satisfy them. You may give them what they ask, and they aren't satisfied. You pay their ransom, and they hold you on to extort a higher price. They never let you go when once they get a hold of you."

This splendid sermonizing was not lost on me. I wished for an opportunity to turn it back to him who furnished it to me, when I could also tell of the power of Jesus to cast out just such spiritual devils as Villa seemed to have intimate knowledge of. I did not get an opportunity to talk again with him. At the time I merely said that we had no fear of devils whether they were spirits or whether they were men, so long as our lives were in tune and in touch with the Heavenly Father.

The men gave up the matter of intimidation, saying that we could not be frightened at night, but that the morning time, after breakfast was the time when we were vulnerable to gestures of intimidation.

(To be continued next month)

WITH THE JANUARY, 1928,
ISSUE
THE OUTLOOK OF MISSIONS
BEGINS
ITS 20TH YEAR
OUR HOPE:
TO ADD 2,000
NEW SUBSCRIBERS
100 FOR EACH YEAR

"THE CHRISTIAN GRAVE"

IN a little town in Akita Prefecture, Kakunodate by name, I had a very interesting experience lately. I went with the pastor at Omagari, Reverend Aoki, to hold evangelistic services at several towns and villages in the country, and while on this trip we stayed a night at Kakunodate after holding a meeting at a village near there. While there the evangelist said to me, "Have you ever seen the Christian grave near here?" To which I replied that I had not. He then told me that on a hill near the town of Kakunodate there was a spot where one or more foreign Christians had been buried several hundred years ago, probably during the period of severe persecution of Christians. Upon questioning him I found that there is no written record of this occurrence at all, but that it has been handed down through word of mouth that about the year 1615 several foreigners, probably Spanish Missionaries, had fled to the north and into the mountains of Akita Ken for refuge and had here met their death as martyrs of the Cross. The few Christians of this town, four or five resident, had made investigations of old records held by the town and county, but nothing written could be found. Yet the government officials there say that it is supposed to be a fact that such was the case in the days of Christian martyrdom in Japan. And to this day in Kakunodate the inhabitants all refer to this spot as "The Christian Grave."

On October 22nd I went with the evangelist and a Christian resident of Kakunodate to this spot just back of the town. Before beginning to climb the hill, which at that time was clothed in beautiful autumn attire, and as we were yet on the edge of the town, a tall wooden cross was pointed out to me on the top of the hill. "That cross," said the pastor, "marks the place of the old Christian grave." Within ten minutes more we were on the spot of the grave. There were a number of things that drew my curiosity. First, I wanted to know who erected the wooden cross (apparently quite new), and was told that it had been erected by a young

men's club of the town amongst the members of which there are several Christian boys and a few inquirers. The young people of the town had kept the spot sacred to the cause. On it in Japanese characters was written, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." (Matt. 5:9).

A second thing of interest was a very old stone leaning against another stone near the cross on which there were some carved letters, now barely readable and without any particular meaning or adding any information I was told. But the lettering dated back several hundred years they said. This stone may have been erected by friends who in secret only could worship their Christ at that time. Also, on this stone there had been recently carved a small cross, but neither the evangelist nor the resident Christian noticed it when they had visited the grave before. It had evidently been done by a believer not so long ago.

A third thing of interest and within several feet of the supposed grave was the decayed stumps of what had previously been very large cryptomaria trees. There were two of the stumps now nearly rotted to the ground, but one could see that the trees must have been at least three or four feet in diameter, therefore very old. There were no signs of other cryptomarias anywhere near there. The Christians there have surmised that these two trees may have been planted by friends on this spot after the bodies had been buried, and that as such trees often are very old the stumps prove that these could have been planted at the time the grave was made.

A fourth thing that held my attention was the most wonderful view of the village below with the river winding its course at the foot of the hill, and of the surrounding mountains aglow with the gorgeous maples which abound everywhere in Japan. What a beautiful and quiet place, surrounded by all the glory of mother nature! Also, what a ray of light must have shone out from this elevated spot throughout all these years! So

strong have been those rays of light that this fact has been handed down by word of mouth for more than 300 years! Who knows but that quietly and unostentatiously the gospel of the Cross has been preached to hundreds in this valley through the influence of The Christian Grave of Kakunodate away up north in Akita Prefecture where missionaries and pastors are scarce to this day. As in Hawthorne's story of "The Great Stone Face" the little boy through his gazing at the features of that face became himself like it in spirit, so some one here may have gained spiritual likeness to the Saviour through keeping alive the cause for which these died.

Let me tabulate briefly the results of our meetings in and around this place. In Uguisu village, within a mile of the grave, we had announced a lantern lecture showing slides on the Life of Christ. The meeting was held in a Primary School building. Ordinarily, in Yamagata and Akita Prefectures we are not granted the privilege of using these government buildings for such purposes. But I was told that even though the school principal was anti-Christian he was compelled, through public opinion, to give the building for a meeting. Negotiations were all put through by a lone Christian farmer living near there of great and good influence. There were about 200 present, mostly children, and one Buddhist priest with his little boy. It was the first Christian meeting for this village, though meet-

ings are now held monthly at Kakunodate. At Nagano, a distance of several miles, there were about 150 present. There, also, the local Primary School was secured through public opinion, the principal realizing he would probably lose his position if he did not grant the use of it for such a community purpose. The principal of the school in such cases must be present to look after the hall, and here, even though he came to the building he absented himself from the meeting.

Permit me to say that I firmly believe that the Christian grave in this vicinity has been a beckoning hand to many to give their lives also in such a devoted way to the Master of us all. That day as I descended the hill from the ancient martyr's grave with its tall wooden cross, through my mind went singing the old familiar words:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more luster to the day."

FRANK L. FESPERMAN.

Yamagata, Japan.



CHILDREN
OF
MISSION-
ARIES IN
JAPAN

FOR YOUNG PEOPLE

Alliene Saeger De Chant

To our Huping a son was given . . . And he has been beheaded.

HE didn't appeal to me at all, at first. Of all the boys in Freshman English he looked least promising. His face puzzled me. His eyes seemed to miss nothing. His long, blue gown was faded and limp. His coat didn't hang right, perhaps because two frogs of it were off. His cloth shoes matched his gown in color and in limpness. I was sure I would not like him.

As organist, I soon discovered that he was chapel janitor. He worked quietly and deliberately. I wondered what he might be thinking as he dusted the Bible, for Dr. Hoy had told me the lad was Buddhist.

I found him so often in the library that I asked him why he never appeared on the athletic field. "Haven't time," was all he said. Yet, on an exploration trip, he kept easy pace with longer-legged me, and proud I was of his shyly given, "You

have a strong body, Miss——". "Chinese girls," he added, "cannot walk so far."

At a scout meeting he gave this testimony: "Scouting has helped me hold my head high again," and he alluded to a "bitter circumstance." For the first time I really saw his eyes. Struggle showed there, and triumph, too. The "bitter circumstance," I learned, was the beheading of his father by bandits, consequent new responsibilities, and very nearly the loss of higher education.

I began to find gems in his compositions. I even found some sentences of his worth copying. And I got to marking his papers first.

He always did his dusting when I was practising. One night I had him light the chapel lamps. He seemed to sense why I wanted to be alone; why I needed music, for he did not linger. Next morning, "Good teacher, is your homesick better?" was his greeting.

THANKS FOR TELLING ME

That our Orphans' Homes need bedding (single beds), dresses (babes to 18 years), wash suits, shirts (work, and Sunday), bloomers, socks and stockings, sweaters, pajamas, towels, aprons, gloves, mittens, neckties, caps, (hats are supplied by milliners), toys, groceries, soaps, canned goods, Christmas cookies, etc., etc.

That our Bethany Home, Womelsdorf, Pa., needs a hay tedder, a corn sheller, a two-ton truck, a gasoline lawn-mower, and a steel roan to "partner" "Duke," the boys' favorite horse.

That many of our 47 boys and girls at Nazareth, Rockwell, N. C., need winter coats.

That Miss Lucy Welty, educational director at St. Paul's, Greenville, will gladly supply lists of books she needs for the library.

That our Fort Wayne Home, Fort Wayne, Indiana, can make use of gowns and underwear for boys and girls (aged

8-14), and of sheets and blankets size 54x74, and 66x80 inches.

That Dr. Paul C. E. Hauser, 4002 Fernhill Avenue, Baltimore, needs but \$400 to complete his \$1,000 fund for the purchase of an electric refrigerator for our Hoffman Home.

That all our Homes can make way with quantities of scratch-paper.

That our Hoffman Home is in need of a chapel, an annex to the Maryland-Classis school building, and a central dining-room.

That Bethany can "carry on" more happily with a new piano, the old ones retuned, a victrola and Red Seal records for the classes in "Music Appreciation," and with new uniforms for the band plus the where-with-all for music and repairs to instruments.

That Fort Wayne directors suggest one or more hundred-dollar shares to be

applied to a \$10,000 or \$12,000 savings fund "to tide us over from July to December, so we need not be forced to borrow every year."

BECAUSE I can help supply these needs in addition to the most generous Christmas Day offering I have ever given toward the maintenance of our Homes.

DO YOU KNOW THAT

Our church "mothers" 502 orphans? 201 at Bethany; 106 at Fort Wayne; 95 at St. Paul's; 53 at Hoffman and 47 at Nazareth?

Our St. Paul's Home has 1,239 Alumni, and Hoffman, 95?

Our Fort Wayne Home publishes *The Orphans' Home Messenger* and our St. Paul's, *The Orphans' Friend*?

Our Bethany Band, eight years old, has invested \$400 of its own earnings in new instruments for its reserve band,

purchased a victrola, and helped to buy a large farm implement?

The Misses Martha Boese and Alma Rupnow, Seminary graduates, conducted a D. V. B. S. at our Fort Wayne Home, with an attendance of 73?

Our Nazareth Home has a Concert Class that journeys to North Carolina churches, in the Chevrolet school truck?

The Manual Training Department of our Fort Wayne Home made window screens, and laid a new floor in one of the hay lofts?

HAVE YOU READ

"Foreign Magic," by Jean Carter Cochran, and "My Lady of the Chinese Courtyard," by Elizabeth Cooper? (China.)

"A Daughter of the Samurai," by Sugimoto? (Japan.)

"An American in the Making," by M. E. Ravage?

"The Soul of an Immigrant," by Constantine Panunzio?

"Black Sheep," by Jean Kenyon Mackenzie? (West Africa.)

"A Red Carpet on the Sahara," by Edna Bruch Perkins?

"The Goodly Fellowship," by Rachel Copen Schaffler? (Persia.)

"Two Words," by Margaret Slattery and "The Girl Who Walked Without Fear," by Louis Rice—two inspirational books?

CHILDREN'S CORNER

SLEEP, MY LITTLE JESUS

A Lullaby

Sleep, my little Jesus, on Thy bed of hay,
While the shepherds homeward journey
on their way.

Mother is Thy shepherd, and will her
vigil keep:

Did the voices wake Thee? O sleep, my
Jesus, sleep!

Sleep, my little Jesus, while Thou art my
own!

Ox and ass Thy neighbors, shalt Thou
have a throne?

Will they call me blessed? Shall I stand
and weep?

Be it far, Jehovah! O sleep, my Jesus,
sleep!

Sleep, my little Jesus, wonder baby mine!
Well the singing angels greet Thee as
Divine.

Through my heart, as heaven low the
echoes sweep

Of glory to Jehovah! O sleep, my
Jesus sleep!

Softly sleep, sweetly sleep,
My Jesus sleep! Amen.

(Words by William C. Gannett, 1840.
Music by Adam Geibel.)

BOOK REVIEWS

The Rosary—A Study in the Prayer Life of the Nations. By Cornelius Howard Patton. Published by Fleming H. Revell Co., New York. Illustrated. Price \$1.50.

The author has done something very worthwhile in producing this quite unusual book. In his handling the Rosary becomes more and more an article of revealing interest in the study of the prayer-life of the various religious faiths of the world. One is surprised to find that there is so much to be learned about its origins, uses and applications. Dr. Patton's mind works so clearly and fairly that he is able to make his writing entirely acceptable to those who are trained to employ the Rosary in their devotions, as well as those who have never felt the need of its help. Quite naturally his closing words tell us that to his own mind, in prayer, "There is found no place for mechanical device." Religiously the book is very helpful; aesthetically it is very charming.

Messianic Speculation in Israel. By Abba Hillel Silver, D.D. The Macmillan Company, New York. Price \$3.50.

The substance of this volume was the basis for the doctorate thesis which the learned author presented to the Faculty of the Hebrew Union College in 1925. There are ten chapters, emphasizing the aspirations of the Jews during the first sixteen centuries of the Christian Era. The Messianic hope was kept alive among the Jews, and at various periods men made their appearances claiming to be the true Messiah. In dark and troubled times the Messianic promise was the one prop and stay of suffering Israel. The writer claims that the Jews were frequently a factor in what went on in Christian thought in the Middle Ages. He refers to the Islamic-rule in Palestine, the Crusade influence upon the Jewish world, and the Reformation of the XVI century, the latter being rife with Messianic interest. Those who wish to know of the hopes and fears of all the years of Jewish hearts will find in this book the latest and most helpful information.

The Life of Prayer in a World of Science. By William Adams Brown. Published by Charles Scribner's Sons, New York. Price \$2.25.

There are some who insist that, in these days of ever-increasing knowledge in Science, the prayer-life is rapidly on the wane; even to the point of extinguishment. If such persons secure and read this book, they will find that prayer and science can go hand in hand to increase knowledge of the wonders and beauties of the world; and lead to fellowship with the Creator. More prayer and more intimacy with science are what all need for the upbuilding of the wider horizon and larger life; and for steps in this direction this book outlines an excellent path.

"The purpose of the book is distinctly practical, not theoretical; its aim is to help those who in this modern day find prayer difficult, to discover a way into a fuller experience of God. It is a book to put into the hands of a friend with confidence and expectation of great helpfulness." What can one do that is better than point out a book of such merit!

A New Englander in Japan. (Daniel Crosby Greene.) By Evarts B. Green. Illustrated. Published by Houghton Mifflin Co., New York. Price \$5.00.

This volume will be a valuable addition to any missionary library, indeed. One might say that the Japanese section of such a library could scarcely be called up-to-date without it. It is a very interesting and nicely done biography of the first missionary in Japan of the American Board. Extensive service in three of the large cities, and much travel throughout the land, during a long and useful life, make the experiences of Dr. Greene varied and attractive as related by the capable pen of his son. The friendliness of biographics gives them a charm entirely their own, and classes them among the most delightful books. Dr. Greene possessed insight, judgment and a beautiful spirit. His life extended over transition periods. This book furnishes much that is relative to history, art and characteristic things. It is in every way a fine bit of literature.

BOARD OF FOREIGN MISSIONS

Comparative Statement for the Month of October

Synods	1926			1927			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$7,569.25	\$899.67	\$8,468.92	\$6,785.77	\$38.00	\$6,823.77	.....	\$1,645.15
Ohio	3,269.06	390.91	3,659.97	5,080.27	148.60	5,228.87	\$1,568.90	.....
Northwest	612.29	.....	612.29	2,565.65	23.00	2,588.65	.....	416.39
Pittsburgh	2,797.54	207.50	3,005.04	557.35	30.00	587.35	.....	24.94
Potomac	2,293.61	2,675.00	4,968.61	2,676.94	.....	2,676.94	.....	2,291.67
German of East..	575.00	50.00	625.00	17.45	30.00	47.45	.....	577.55
Mid-West	2,498.38	38.13	2,536.51	970.67	30.00	1,000.67	.....	1,535.84
W. M. S. G. S. ....	.....	2,835.74	2,835.74	.....	2,307.95	2,307.95	.....	527.79
Miscellaneous .....	.....	39.25	39.25	.....	.....	.....	.....	39.25
Annuity Bonds ..	.....	500.00	500.00	.....	800.00	800.00	300.00	.....
Bequests .....	.....	900.00	900.00	.....	.....	.....	.....	900.00
Totals	\$19,615.13	\$8,536.20	\$28,151.33	\$18,654.10	\$3,407.53	\$22,061.65	\$1,868.90	\$7,953.58
						Net Decrease.....		\$6,088.68

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

"And Mary said, My soul doth magnify the Lord"

"For Christ is born of Mary,
And gathered all above,
While mortals sleep, the Angels keep
Their watch of wondering love.

O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth."

LOOKING TOWARD JERUSALEM

WE would not have it otherwise than that in the preparation of the Christmas issue our heart's desire should be on the Holy Land. A number of unusual circumstances heighten Jerusalem-ward this year. Foremost of these is the approaching International Missionary Council at Jerusalem, March 24 to April 8, 1928. The Council grew out of the Continuation Committee appointed at Edinburgh, 1910. At that time leading representatives of Protestant denominations met to study efforts which had been made to evangelize the world. From the study, leaders realized that, in spite of splendid work accomplished, each group was working separately. Co-operation was conceived at Edinburgh.

The years which tie Edinburgh, 1910 to Jerusalem, 1928, have recorded the birth and growth of co-operation among Christians of different denominations. "Out of separate, unrelated, scattered efforts has come co-ordination of plans,

and in many places, union institutions for higher learning and medical work."

At Edinburgh, although some missions had been at work for a century, few nationals were invited to participate in the missionary conference. At Jerusalem of the 200 delegates, China and India will each have 20, Japan will have 9, Africa, Latin America and the Churches of the Near East will have a quota of representatives. As it should be, there will be as many representatives from lands known as "Mission Lands" as from "Christian Countries." Let our prayer be that "the deliberations of the Council may contribute to God's purpose."

As of old, men of dark skin and picturesque dress will come from the East because they have seen His star . . . picturesque and dark to us because *we* are different. They are of the soil and land where Christ was born and lived. I imagine we can feel the joy of the sons and daughters of Bible Lands when they find the Saviour they had long lost.

A SEQUEL TO THE FIRST CHRISTMAS

"Because there was no room in the Inn" . . . surely the heart of that Bethlehem inn keeper was touched when he looked upon Mary. We see him ponder, then lead two tired travelers, Mary and Joseph, to the Inn kraal . . . and soon the manger was turned into a bed.

Then came a wondrous star into the deep blue sky and heavenly hosts singing halleluiah . . . the Saviour of the world was born. This was the first Christmas.

Again it is Christmas eve in Palestine. Years have come and gone: it is 1925. In Jerusalem, a few miles from the inn where Christ was born, a Christmas party at the Girls' Industrial School of the American Colony had occupied the afternoon. The last good-bys were given and the girls were hurrying homeward. There had been a Christmas tree with tinsel and lights, prettily wrapped gifts, everything to fill the girls with the Christmas spirit.

"It was not many minutes before the Christmas spirit was tested. Half-way down the hill to the Damascus Gate a very sick woman was overtaken by one of the persons returning home from the Christmas party. The woman was being helped on one side by her husband and on the other by an old woman. The old woman was also carrying a bundle of rags. Upon inquiry it was found the bundle contained a six-day old baby. The mother was in the last stages of fever. The husband, scenting danger, had brought her from one of the northeastern villages (for never is a doctor or hospital thought of unless a patient is apparently dying). They had arrived in Jerusalem after the gates of the hospital were closed, and they did not know how to gain admittance."

Nine o'clock saw the mother resting in a clean hospital bed, refreshed with nourishment, the baby bathed and dressed, was sleeping in a dainty cot. Two days later the mother passed beyond all suffering.

This incident was the inspiration for the Anna Spafford Baby Home of the American Colony. The Home was started at once to care for and save that motherless baby, who was christened Noel. This interesting home for the motherless babies of the Holy Land is built on the ancient wall of Jerusalem. This unique work in Jerusalem does not duplicate any other charity but stands as a beautiful sequel to the story of the first Christmas when "There was no room in the Inn."

SIGNS OR IMAGINATION—WHICH?

Am I seeing signs or am I imagining that Christian themes are in ascendency in novels and motion pictures? The last two years have given us "Dawn," "The Grandmothers," "The Laughing Buddha," "Children of the Way," etc. The pictures, "King of Kings" and "Ben Hur," are being shown in motion picture theatres from coast to coast and attract large audiences.

Children in many public schools are having memory verses assigned from the Bible. They hear "King of Kings" and "Ben Hur" discussed in their homes and in schools. Has the emphasis on Religious Education succeeded to the extent of producing a current which effects our novels and motion pictures? Am I imagining or are there signs of a finer strain?

BRIEF NOTES

The immigration reports for 1927 show a net increase of 284,493 in the alien population of the United States. This is an increase of 76,142 over 1926.

* * *

Efforts are constantly being made and experiments tried to eliminate at ports of entry unpleasant experiences for the immigrant. The experiment is being tried in thirteen countries of examining immigrants abroad. These countries send 88 per cent. of our present immigration.

* * *

Very recently a playground was provided for Chinese children in the Chinatown district of San Francisco. The director says: "The playground was started with some misgivings because of

the deep-rooted class distinction among the Chinese people. The leaders, however, have been successful in conducting all the play activities on the basis of equality by appealing to the Chinese pride in politeness."

* * *

The Greenville (S. C.) Chapter of the American Red Cross owns a "loan cow" which it lends to poor families throughout the county who are in need of milk.

* * *

Rabbi Pera, of Baghdad, brother of Miss Joan Mirza, of Ursinus College, Collegeville, is introducing the radio into Iraq. He has succeeded in getting Holland, Moscow, London and even America when he sits up until 3 or 4 o'clock in the morning.

Mr. John Hinesdale Shives, of Titusville, Pa., is the owner of a Nazarene Bible printed in 1452. This is one of the first printed Bibles. It consists of 14 lines and is valued at \$107,200.

* * *

The Anna Spafford Baby Home of Jerusalem was badly injured by the earthquake of July 11. Mrs. Vestor, of Jerusalem, has written that there is con-

siderable increase in disease in all the towns and villages affected by the earthquake. The dust of the debris, the crowding into tents and exposure account for it.

* * *

The Missionary Review of the World will observe its fiftieth anniversary through two special numbers, December and January.

WORLD FRIENDSHIP

Eleven o'clock, Armistice Day. I had written the word "friendship" when every noise of our little town unloosed its throttle and the terrific combination of fire sirens, whistles, Church bells recalled but one event . . . the event of November eleven, nineteen hundred eighteen.

It seems strange that this recalling should be at the moment I was to write of Mrs. Peabody and her supreme interest in life, i. e., putting the idea of

world friendship into the hearts of the children of this generation. Thinking of her the statue of Atlas holding the world in the balance of his hand comes before me. The children of this generation are Mrs. Peabody's right arm. In their hands must rest the balance of worldwide friendship.

(Chapter VI, "Straight Way Toward Tomorrow.")

THE PRAYER CALENDAR

Have you seen the 1928 Prayer Calendar and have you noticed that the theme is World Friendship? You will be interested to know that the cover design was drawn by Miss Ruth Kuhlman, an active member of the G. M. G., of Ascension Church, Norristown. Miss Kuhlman is a second year student at the Philadelphia School of Industrial Art where she is taking a teacher training course.

Another interesting feature of the 1928 Calendar is the fact that the prayer for each month is based upon the same theme as that of the monthly meeting of the Woman's Missionary Society. The theme for January is "Life As It Ought to Be Lived." Mrs. Helen Barrett Montgomery is the author of the prayer for January.

Mrs. Montgomery began her career as a most useful citizen of the world in Rochester, N. Y., where she has long been prominent in the civic, educational and church life of the community. As the first woman member of the Board of Education of Rochester, she helped inaugurate many changes in the educational system which brought the schools

of that city to the notice of prominent educators of the U. S.

Her Alma Mater, Wellesley College, honored her in 1924 by conferring an LL.D. in recognition of her splendid work of translating the New Testament.

In 1913 Mrs. Montgomery made a trip around the world to study conditions in non-Christian countries and in Europe. She has lectured extensively on Foreign Missions and on other topics throughout the United States. As the author of a number of books, her influence has extended to the uttermost parts of the world.

The outstanding achievement of Mrs. Montgomery is her translation of the New Testament, the intent of which is to make it more readable and to bring out its varied contents and incidents. Reference is made easier. The purpose was to "offer a translation in the language of everyday life, that does not depart too much from the translations already familiar and beloved, and to stimulate the reading of the Gospels." The author has accomplished her purpose and one can readily believe that this has been a labor of love as well as of intense application and real scholarship.

MRS. KRAMMES ADDRESSES MISSIONARY UNION

Reformed Woman's Missionary Societies of Indianapolis do gather in all-day session twice each year for a business session, conference, and program. St. Paul's Church was the scene of this union meeting on Friday, October 21. After enjoying the appetizing breakfast which the women of St. Paul's Church so acceptably prepared, the members adjourned to the church auditorium to hear an address by the Rev. Lynn Tripp, social service worker with the Church Federation of this city. His experience in the courts with first offenders, criminals, etc., was illuminating and deeply impressive. His earnest plea for the women to stand behind this work, cooperating in a definite way, was followed by an action committing the Union to organized help along this line through the local societies.

The sad problems presented in Mr. Tripp's experience furnished an appropriate background for the address by Mrs. B. B. Krammes, of Tiffin, Ohio, on "Woman's Place in the Church." The connection between the topics of these two speakers may not be apparent on the surface until we realize that it is the

failure of home life today that is largely casting upon society the people with whom social workers must deal. With clear insight and in strong terms, Mrs. Krammes presented some of the problems that society faces today. She quoted frequently from the experiences of Judge William McAdoo, Chief Magistrate of New York city since 1910, an unquestioned authority on such matters. Women are accustomed to having hard questions to solve and the work of women in the church as Mrs. Krammes presented it is a problem great enough to require the best in all of us. She challenged the women to find a way to bring back to the church the family, from father to smallest child, and thus to center the home life once more about Christ and the church, that the children of today may, in home and church, build up a religious experience and a faith that will enable them in turn to meet and solve the great problems that the youth are facing today. In adequately meeting this situation, women will find their greatest place of usefulness in the church.

MRS. H. L. V. SHINN.
Indianapolis, Ind.

COMING EVENTS

Annual Meeting, Federation of Woman's Boards of Foreign Missions, January 6-10, Atlantic City.

Foreign Missions Conference, January 10-13, Atlantic City.

Council of Women for Home Missions, January 23 and 24, Cleveland, Ohio.

Home Missions Council, January 23 and 24, Cleveland, Ohio.

Third Annual Meeting, Cause and Cure of War, January 15-19, Washington, D. C.

Church Comity Conference, January 20-22, Cleveland, Ohio.

United Day of Prayer for World Missions, first Friday in Lent, February 24.

CHANGE OF ADDRESS

Please note the changed address of our President, Mrs. Irene A. Anewalt from 814 Walnut Street to Alto Vista Apartments, 1036 Walnut Street, Allentown, Pa.

An error in name and address appears in the directory, July issue. The President of St. Luke's W. M. S. (Society at large) West New York Classis is Miss Lucy Pistorius. Her address, 94-24 Forty-first Avenue, Elmhurst, L. I.

A Chinese proverb says, "If you have two loaves sell one and buy a lily." Let us share with shut-ins, with those in hospitals and in orphans' homes, our "lily," this Christmas-tide.

A PROJECT FOR CHRISTIAN WOMEN

Rev. Kenneth D. Miller

CHURCH societies in search of a project which will enlist the practical service of every member and at the same time help meet a great need, may well turn their attention to the needs of the Protestant welfare institutions of Europe.

The Churches of Europe, much more generally than with us, themselves conduct such institutions as hospitals, orphanages, old people's homes and homes for the blind, crippled, epileptic and others who are physically or mentally handicapped. These welfare institutions were founded by the Church and have been supported and administered by it. The personnel consists principally of deaconesses.

These young women are rendering heroic service in all European countries. They enlist for life service, are trained for their work in schools maintained for that purpose, and serve all their lives for a compensation which barely covers their living expenses. Some of them serve as parish workers, caring for the Sunday School, visiting in the homes and looking after the needy people in the parish. Some enter into private service as nurses, but in that case the salary received over and above actual living expenses is returned to the Deaconesses' Society to help in the general work. But most of these young women are engaged in caring for the social unfortunates who are gathered in the church welfare institutions.

Often a number of such institutions are grouped together about a church and a deaconesses' home, and all of them administered as a unit, and served by the same personnel. Some of these institutions are known far and wide throughout the Continent as models of institutional care for the unfortunate, as for example, the Bodelschwingh Institutions at Bethel, Germany, the work of Dr. Zoeckler at Stanislas, Poland, and the Protestant institutions at Gallneukirchen, Austria. These are well established and until the war were adequately financed by the income derived from farming and

by contributions of interested Christians and by income from endowments.

But such work has been seriously crippled by the war. Endowment funds were swept away in the currency inflation; liberal supporters have been impoverished and buildings have stood without repair. The ministers and deaconesses who constitute the personnel have been serving without salary and have often lacked for the proper food and clothing.

But the need for their ministry is greater than ever before. The war left behind it a great mass of human wreckage. Children were orphaned, babies born by the passions of war-time were abandoned, men were crippled, blinded, driven to insanity; the aged had no one to care for them, hunger and malnutrition abounded. No institution serving in the name of Christ could be indifferent to the claims of these "little ones" of society. They must be taken in; they must be cared for.

As a result, scores of institutions already on the verge of bankruptcy are still more severely strained to make ends meet and to feed and clothe the thousands who are seeking their protecting care. Many who sorely need the care of the overworked deaconesses are turned away. Funds are not available for the training of new deaconesses. There is a shortage of shoes, clothing and bed-linen. The cornmeal bin is often empty and the supply of potatoes and milk insufficient. In one case, the building has fallen into such a state of disrepair that there is imminent danger of its tumbling down. Another building, occupied by soldiers during the war, is so infested with rats that the children have to keep the light burning all night lest they be bitten. The Protestant Hospital in Vienna is fearfully handicapped by lack of bandages, bed-linen, night clothes and other hospital equipment.

If the well-established institutions have suffered as a result of post-war conditions, the smaller welfare centers have been passing through a still more terrific

ordeal. A typical case is that of the work of Pastor Kulicz, a Polish pastor. Seeing all of the tragic social needs of his people, he could not stand by without making an effort to meet them. Let him tell the story of his struggles in his own words:

"Since the war, Silesia is one of the unhappiest lands of Europe. Manners and morals, already weakened by years of military life, were depraved still more by years of plebescites and boundary disputes. Class and national hatreds were rife. The boundary settlement cut our parish in two, placing half in Poland, half in Czecho-Slovakia. Everywhere orphans, cripples, beggars, tramps. Everywhere unemployed and unemployable. . . . So much to do, and neither means nor experience to meet the need. . . .

A beginning had to be made, however. I had no choice but to find a place of refuge for cripples and sick whom no hospital will admit to its wards, for men and women temporarily thrown out of work, and, above all, for a large number of foundlings and orphans, the product of our disordered life. We rented one hundred acres of land with tumble-down houses and barns. The tilling of this gives us bread and milk for our large family, as well as providing labor for those who come to us.

"An old sheep-stable was transformed into a home for the babies. Step by step it was improved until it is now quite habitable, but we have been paying 23 per cent. interest on the money borrowed at the local bank for this purpose. . . . There are now thirty-seven children under six and nineteen infants under one year. There are but sixteen beds for the children and nine cots for the babies, so badly are we overcrowded. . . .

"Since the war our land has been plagued with young men who are more or less tramps, some through no fault of their own, many of their own choice. They live chiefly by their wits and, of course, go downhill without hope and without God in the world. When they come to us they are a spectacle of dirt and neglect. We have to treat each newcomer with a quart of gasoline and a hot bath. Then, attired in clean clothes,

they are put to work. In the last few years we have had over a hundred such cases under our care for a longer or shorter time, and nearly 10,000 working days have been put in by them."

Pastor Kulicz is in desperate need of financial assistance and the Central Bureau for Relief of the Evangelical Churches of Europe is doing what it can to help him. Most of the leading Protestant Churches of the United States and Canada are contributing to the cause of relief for the stricken Churches of Europe. But help in the form of clothes—for men, women and children—and bed-linen, will do much to alleviate the distressing conditions under which this and similar works of mercy are carried on.

Addresses to which such clothing, linen, and hospital supplies may be sent and further information concerning the institutions, may be secured either from the American Office of the Central Bureau for Relief, 287 Fourth Avenue, New York, or from the Chairman of the Committee on European Relief appointed by General Synod, Rev. Benj. S. Stern, D.D., 413 N. 38th Street, Philadelphia. The chairman has made arrangements with the well-known Friends Service Committee to receive, assort and pack for transoceanic shipment all clothes, bedding or shoes, that may be sent—provided they are usable—to institutions or individuals in Europe. Any person, society or congregation sending such, please address the packages to The Friends Service Committee, 15th and Cherry Streets, Philadelphia, Pa., stating also who is sending them and if desired, what the destination is to be—prepaying the postage or express and if possible sending enough to cover the cost of repacking and the freight to the European addressee.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25: 40.

The December flower in Japan is the camellia, the "wild tea flower," pure and fragile.

WOMAN'S MISSIONARY SOCIETY, PITTSBURGH SYNOD

THE Recognition Service for 462 persons on the honor roll of the Reading Circle of the Woman's Missionary Society of Pittsburgh Synod was a memorable part of the program for the forty-first annual meeting of the society in Zion Reformed Church, Greenville, Pa., October 6 and 7.

This number of persons completed the minimum of six units required for eligibility to the honor roll, while it is estimated that fully 250 more persons read from two to five units each during the year. The total number of units of Missionary and religious reading accomplished by this small army of readers might be very conservatively placed at 5,000. Credit was given only for such books and periodicals as were outlined by the Educational Committee of the W. M. S. of Pittsburgh Synod, which included Mrs. D. J. Snyder, Greensburg, chairman of the committee; Mrs. M. G. Schucker, Swissvale; Mrs. W. S. Peters, Penn; Mrs. A. C. Renoll, Fredonia, and Mrs. W. G. Walters, Pittsburgh.

Eighty-six of the 462 readers were present at the annual meeting of the society, and as their names were called, the readers of each one of the five Classical societies of Pittsburgh Synod were grouped about their Classical president on the pulpit rostrum. The spectacle was an impressive one as Mrs. L. L. Anewalt, Allentown, Pa., president of the General Synodical Society, addressed the readers in a few works of commendation and congratulation upon the interest manifested in this new departure of the Missionary Education Committee. Mrs. Snyder conducted the Recognition Service.

Eight readers completed in one year the reading entitling them to a certificate for the four-year reading course, these having read twenty-four units or more as follows: Miss S. Elizabeth Zimmerman, Berlin, 25 units; Miss Lucy Welty, Zion, Greenville, 24 units; Miss Nelle Smith, Zion, Greenville, 27 units; Mrs. A. C. Renoll, Jerusalem, Fredonia, 25 units; Miss Pearl Shoemaker, First Reformed, Greensburg, 26 units; Miss Hettie

Fisher, First Reformed, Greensburg, 30 units; Mrs. Elizabeth Fisher, First Reformed, Greensburg, 30 units; Mrs. D. J. Snyder, First Reformed, Greensburg, 33 units.

Those who read 18 or more units, or three years' work, are Miss Margaret Lemon, St. Mark's, Pittsburgh, 18 units; Mrs. J. H. String, St. Peter's, Zelionople, 20 units; Mrs. S. G. Meyer, St. John's, Shenango, 22 units; Mrs. Lawrence Froman, Jerusalem Guild, Fredonia, 20 units; Miss Margaret Meyer, St. John's Guild, St. Paul's Classis, 22 units; Miss Lizzie Hickernell, St. Paul's Guild, Meadville, 18 units; Miss Lizzie Shoemaker, First, Greensburg, 20 units.

Allegheny Classis had 16 societies numbering 83 readers who completed a total of 738 units. Clarion Classis had readers numbering 27 in three societies, with a total of 214 units. Somerset Classis had 69 readers in seven societies, completing 629 units. St. Paul's Classis had 119 readers in 15 societies, with a total of 1138 units. Westmoreland Classis numbered 164 readers in 22 societies, completing 1493 units. The books and periodicals read numbered 2686, with a total of 63 societies represented with 462 readers and a total of 4212 units, to which must be added the number reading less than the six units required for recognition as one year's reading.

The forty-first annual meeting was most successful from every angle, with a total of one hundred and thirty delegates, life members and officers present. In the absence of the president, Mrs. B. A. Wright, who was detained at home because of illness in her family, Miss S. Elizabeth Zimmerman presided as first vice president. In addition to routine business, the program included addresses by Mrs. I. G. Nace, lately of Japan, now at her home in Greenville, who spoke to a large audience Thursday evening on the subject, "Women of Japan—as I Know Them." Mrs. Frank R. Casselman, General Synodical Secretary of Thank Offering, appeared on Thursday evening's program also, speaking of the work and aims of her department. The Rev.

Henry L. Krause appeared on the program for Friday afternoon, speaking of the Chautauqua House of the Reformed Church, the success which has attended this venture to date and the hopes of the Chautauqua House Committee for the immediate future. The advantages of Chautauqua House as a Missionary for the Reformed Church, to parts of the United States where the Reformed denomination is unknown, was stressed by the speaker, who said he had come in contact with visitors to Chautauqua who were totally unfamiliar with this part of Protestant Church history. Rev. Paul J. Dunmore, pastor of Zion Church, Greenville, recounted his summer trip to the Holy Land and his observations and conclusions as to the future of the people of Asia Minor.

The principal place on the Friday evening program was given to Mrs. L. L. Anewalt, president of the General Synodical Missionary Society, who told of her contact with and impressions of the people of China as she traveled about on the occasion of her visit to the Mission stations of the Reformed Church in

China and Japan a year ago. The presence of Mrs. Anewalt throughout the sessions was a pleasure and an inspiration to the officers and delegates attending the meeting. A pageant by Zion women, emphasizing tithing, concluded the session Friday evening.

Superintendent A. M. Keifer and Mrs. Keifer received the entire number of delegates at St. Paul's Orphan Home and entertained them at dinner Friday evening. This brief acquaintance with the family of the Home was a very memorable pleasure of the two days' session, and the delegates carried home with them a picture of healthy, happy young girlhood as reflected in the small group of girls who so capably served the evening dinner after assisting with the preparation of the food which was served.

First Reformed Church, Greensburg, will entertain the delegates to the next annual meeting. The entire personnel of officers were re-elected for the new year, Mrs. B. A. Wright heading the list as the very capable president.

MAUD B. TRESCHER.

WOMAN'S MISSIONARY SOCIETY, POTOMAC SYNOD

The thirteenth annual meeting of the Woman's Missionary Society of Potomac Synod was held in Chambersburg, Pa., from September 27th to the 29th, with approximately 200 people in attendance. All the sessions of the Synod were held in St. John's Church, and Zion's Church assisted in entertaining delegates and providing music for the services. The President, Mrs. Abner S. DeChant, Hanover, Pa., presided over all the sessions in a very efficient manner.

At the opening session on Tuesday evening, the Rev. J. Frank Bucher, principal of Eastview Boys' School, Shen-chowfu, China, gave a most challenging address. His plea for peace and goodwill met with a very hearty response.

Wednesday was a busy day, beginning with the Communion Service, which was conducted by the Rev. Walter R. Gobrecht and Dr. Irwin W. Hendricks. Following this came the roll call, an able address by the President and reports of

officers and departmental secretaries. The closing feature of the morning's service was a presentation of "Literature" by Mrs. Roeder.

The afternoon's meeting was rich in instruction and pleasure. Mrs. L. A. Peeler opened the service with Devotions in which she very forcefully developed the theme of "Stewardship." Mrs. J. Frank Bucher then spoke in her charming manner of some of her intimate experiences in China. Her message was touching and gripping. "A Great Heritage" was the subject of the next address by Mrs. I. W. Hendricks, in which she delightfully presented the magic of books. Miss Alliene S. DeChant spoke briefly and effectively on "Missionary Conferences—A Challenge." After this meeting a Departmental Conference Hour was held, which proved most valuable to all secretaries who were present. Committee meetings were also held at this hour.

Members of Girls' Missionary Guilds were in charge of the evening service, at which Mrs. Lewis L. Anewalt, President of the W. M. S. of General Synod, gave a helpful and worthwhile address.

On Thursday the Devotional Service was in charge of Mrs. A. S. Weber, of Baltimore, following which committee reports were received, officers elected and regular business conducted. The excellent addresses of the day were given by

Mrs. E. W. Lentz and Mrs. C. E. Creitz. These speakers in every way measured up to the high standard of the day before.

In brief, we might say that the entire session was marked by harmony and efficiency, and messages of unusual interest and value. The Quiet Hour, by Mrs. Samuel Basehore, brought the worthwhile gathering to a happy close.

MARGARET R. MOTTER.

WOMAN'S MISSIONARY SOCIETY, MID-WEST SYNOD

The Seventh Annual Convention of the W. M. S., Synod of the Mid-West, was held October 5-7, at Bluffton, Ind. The devotional sessions were held jointly with Mid-West Synod, Dr. George Stibitz, of Dayton, leader. The Bible readings and interpretations of the life of Christ proved very profitable.

Mrs. W. A. Alspach, of Bluffton, gave greetings; Mrs. L. Harrison Ludwig responded. Roll call showed 82 delegates present. On Wednesday morning the members of the Woman's Missionary Society joined with the members of Mid-West Synod in the Holy Communion Service.

Reports showed three new Girls' Missionary Guilds organized, Standard of Excellence attained by twelve Guilds, also a Guild reporting the largest thank-offering in the history of thank-offering. Favorable reports were given by most of the departmental secretaries. The membership of the Synod is practically the same as last year, the increase being offset by losses due to erasures and other causes.

Among the missionaries and guests presented to the convention were: Rev. Chester Alspach, Rev. T. Hilgeman, Mrs. William E. Hoy, Rev. Ward Hartman. These missionaries held out hopeful prospects in spite of the many discouragements which have faced the Church throughout the past year. Opportunities to present their respective causes were given to representatives of Boards and Institutions.

At the public service on Wednesday evening, Mrs. Hoy was the speaker. Her address emphasized that Christianizing

China is not a failure. She spoke of her desire to return to China and related many personal experiences. Her address left a deep impression upon the large audience.

An enthusiastic group of Guild Girls enjoyed the Guild banquet—the Synodical Secretary, Mrs. Neireiter, of Ft. Wayne, in charge.

The constitution of the society was completely revised. Election of officers resulted as follows:

President—Mrs. Bernard Mass (re-elected), Louisville, Ky.

First Vice-President—Mrs. Abram Simmons, Bluffton, Ind.

Second Vice-President—Mrs. J. H. Bosch, Indianapolis, Ind.

Recording Secretary—Mrs. J. F. Hawk, Goshen, Ind.

Corresponding Secretary—Mrs. Fred Iske, Indianapolis, Ind.

Statistical Secretary—Miss Emma Baumer, Louisville, Ky.

Treasurer—Mrs. Carl Gallrein, Jeffersonville, Ind.

Historian—Mrs. C. E. Korn, Indianapolis, Ind.

The 2,000-dollar mark was reached in the Scholarship Fund. Seven States were represented in the convention. The sessions were closed with a consecration service, "Real Christianity the Key to World Peace," led by Mrs. C. W. Ackman. The fine hospitality of the Bluffton Church was greatly appreciated.

MRS. R. B. MECKSTROTH.
Huntington, Ind.

NORTHWEST SYNODICAL W. M. S.

The Woman's Missionary Society of Northwest Synod, in its annual convention at New Glarus, Wis., October 8 and 9, combined with its business many features of the Missionary Institute program of the W. M. S. G. S.

The President, Mrs. T. P. Bolliger, presided at the sessions. Mrs. W. C. Beckmann, of the Mission House, led the devotions. Mrs. Stauffacher, of New Glarus, spoke words of welcome, to which Miss Ruth Nott, of Milwaukee, responded. Miss Carrie M. Kerschner, of Philadelphia, gave an inspirational talk, "Keys That Unlock Doors."

The following women participated in the symposium on Stewardship: Mrs. H. C. Nott, Mrs. R. Rettig, Miss G. Hinski and Miss Fuehser.

Missionaries from the foreign field were presented: Miss Erna Flatter, Wausau, Wis.; Mrs. Mary B. Hoy, of Philadelphia; Miss Elizabeth Suess, Madison, Wis.

The Girls' Missionary Guild had charge of the Saturday evening service. The sketch, "An Important Question," was presented by Guild girls. Miss Flatter gave the address.

With the exception of treasurer, the officers were re-elected. The new treasurer is Miss Alice Freitag, New Glarus, Wis.

Two changes were made in secretaries of departments: Girls' Missionary Guild, Mrs. R. Rettig; Members in Memoriam, Mrs. W. Klumb.

WORSHIP PERIOD

(For February Program)

"T"

"This do . . . in remembrance of me."
1 Cor. 11:25.

(Peace)

Call to Worship: "Freely ye received."
Response: "Freely give."

Meditation: "T" is the end of the foundation of the acrostic being built—C H R I S T—as well as the foundation of Peace, the theme of this meditation. Christ is our great Leader. In Him we find all the qualities for leadership. Shall we name some of them? (Pause for responses from group and write the list on board if desired). As a nation we are looked upon as leaders—what an opportunity to lead aright! Are we *Christian* leaders in every sense of the great term?

George Washington said "Let us, then, as a nation, be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence." The old way to leadership was to knock others down and climb upon them; the new way is to get underneath and boost. Jesus put Himself under this law of leadership. The cross was the outcome of a consistent principle adopted by Him. "Again and again religious leaders who really cared for the condition of the people, have tried to create a genuine leadership for them

along the same lines." Francis of Assisi gathered his "little brothers"; Wycliffe his "poor preachers"—countless instances might be mentioned. The whole missionary enterprise calls for a leadership of service for others.

Let us as church women do all in our power to develop such a type of leadership that in national affairs all will avail toward the establishment of World Peace and keep everlastingly at the task until "the earth shall be as full of the knowledge of Jehovah, as the waters cover the sea"; when nations "shall beat their swords into plowshares, and their spears into pruning hooks."

Prayer: "Father of All peoples of whatever nation, we thank Thee that the world is becoming a neighborhood; help us to make it a brotherhood. Forgive all patriotism and nationalism which in any way hinder international goodwill, friendship, and peace. Teach us the true patriotism of national unselfishness and service. May nations learn war no more. Help us to hasten the day when all differences among nations shall be settled by friendly conferences and reason, rather than by the sword. This we ask in the name of our international Christ. Amen."

Hymn: "God Save America," No. 587 Hymnal of the Reformed Church.

Literature Chat

CARRIE M. KERSCHNER

Reminders for February Program:

Your Acrostic is now completed so far as the most important part of it is concerned—CHRIST! May His spirit pervade the life of each member of the Missionary organizations as they give of themselves in willing service to Him and to participation in the monthly programs. Give the Secretary of Life Members and Members in Memoriam an opportunity to present the work of her department. She might also be asked to read the leaflet "The Most Wonderful Society." The Packet for this department costs 10c. The In Memoriam service is free, not priced as stated in the November Chat. Plan to use this beautiful tribute to members in memoriam who have gone on during the year.

Prayer Calendars!

If you had an opportunity to glance at the new and attractive CALENDARS for 1928 you would "CHAT" about them to everybody you met. They are simply beautiful. Each year we say, "The finest we have ever had!" So, this year is no exception. The theme is "World Friendship" and Peace, Peace, Peace runs

throughout the prayers and pictures. No matter which book you are using in your monthly meetings or study classes you will be glad to refer to the pictures on the Calendar, and the prayers, too, will fit in well with the theme of the program meetings. The price has not been raised. Single copies may be gotten for 25c. In lots of a dozen and over the price is \$2 per dozen. Order them now, for they are ready! They will make splendid Christmas gifts. In connection with the sending of a Calendar, how would you like to use the Prayer Blotter for a Christmas Card? At 10c per dozen, a dozen or two will go a long way toward spreading the news that the girls of the Union Christian College in Madras are praying for us as a nation.

World Day of Prayer—February 24, 1928.

Program: "Breaking Down Barriers," 2c each, \$1.75 per 100. One or two Suggestions for Leaders will accompany each order of 100 or more. With small orders only one copy of the Suggestions will be sent. The Programs may be used in their entirety or as a whole. They have been arranged for a whole day's observance. "A Call to Prayer." One copy will be sent free with each program ordered. It is hoped that programs will be ordered quite early so that the members will begin to pray for the objects desig-



GROUP OF
MEMBERS
OF THE
IKEBUKURO
CONGREGA-
TION, TOKYO,
JAPAN. MISS
PIFER IN
CENTER

nated on the "Call." *The Retreat*—"Toward Power and Service," 10c each. Only two or three copies needed for a meeting. *The Sticker*. Something entirely new and most attractive, 1¼ by 1½ inches in size; blue ink on cream stock; suitable for letterheads and envelopes. They sell for \$1.75 per 1,000; 25c per 100. We urge the use of these by all who are interested in the observance of the *World Day of Prayer*. Please order these supplies early.

Day of Penitence and Prayer regarding Lynching—to be observed on Race Relations Sunday, February 22, 1928. Information and suggestions procurable from the Commission on Church and Race Relations, Federal Council of Churches, 105 East 22nd St., New York City.

All of the books on either the Girls' Reading List or on the Reading Circle for W. M. S. would make admirable Christmas gifts. "The Girl Who Walked Without Fear" is 60c; "Dawn" is \$2.50. These two are especially fine.

"Missionary Methods for Church and Home," by Katharine Scherer Cronk, is the title of a book edited by E. C. Cronk, D. D. "Here is a veritable magic tool-chest, for which pastors, missionary workers in churches, Sunday Schools and missionary societies have long waited. The author, Mrs. Cronk, widely known for her brilliant mind and her rich experience, has gathered from many sources methods that have been tested and found successful, in churches and societies and home circles all over America.

"Bright, practical ideas in planning programs, securing and holding audiences, the relation of literature, music, drama, giving and prayer to missionary promotion; project methods, Christmas programs, materials for addresses and how to use missionary books and periodicals are all here. A well-filled store house from which to draw in making the story of Christian missions fascinating and inspiring."

"Mrs. Cronk rests from her labors, but her works do follow her."

This wonderful book of 190 pages may be procured from either depository of the Woman's Missionary Society, at the price which is \$1.50.

Those residing in the vicinity of the Eastern depository please order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those within the area of the Western Depository should order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, O.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

GIRLS' MISSIONARY GUILD

As outlined in the "Program Helps," we are to have the conclusion of the third chapter of "New Paths for Old Purposes" for our February meeting. In the first part of the chapter we studied the industrial conditions of Japan, China, India and the United States. We learned what legislation had been enacted to relieve conditions in these various countries and what legislation is still needed.

This month we learn that the church has a great responsibility in solving these industrial problems. Since we are members of the church, we are responsible.

A very interesting meeting may be had by having a debate on the subject, "Industrial Conditions Are (Are Not) the Business of the Church." Appoint two teams; determine which is to have the affirmative and which the negative, at the January meeting. In addition to the material in the text-book, the debaters may find points for their arguments in the following references:

TO ALL WE WISH A JOYFUL CHRISTMAS AND A NEW YEAR BRIM FULL WITH THE JOY OF SERVICE!

The Adventure of the Church—
Cavert. Pages 130-137.

A Straight Way Toward Tomorrow
—Platt. Pages 161-162.

China's Real Revolution—Hutchin-
son. Pages 127-130.

Creative Forces of Japan—Fisher.
Pages 86-88.

Building with India — Fleming.
Pages 49-52.

Judges for the debate may be members
of the W. M. S.

We are happy to report new Guilds in
the following churches:

Midwest Synod—

Grace Reformed Church, Cülver, Ind.
Organizers, Mrs. C. A. Lang and
Miss Clara Blanchard.

Sharon Reformed Church, Linton,
Ind. Organizer, Miss Harriet
Standau.

Eastern Synod—

First Reformed Church, Hamburg,
Pa. Organizer, Rev. Dallas R.
Krebs.

Ohio Synod—

Christ Reformed Church, Hartville, O.
Organizer, Mrs. L. G. Fritz.

First Reformed Church, New Knox-
ville, O. Organizer, Mrs. N. E.
Vitz.

Pittsburgh Synod—

Trinity Reformed Church, Rockwood,
Pa. Organizer, Miss Blanche
Tedrow.

Only two new Mission Bands to report
at this time! Let us try to have a Mis-
sion Band in every congregation of the
Reformed Church. The congregations
which boast these new organizations are
St. Jacob's Church, York-Salem, Pa.,
and St. Paul's Church, Northampton, Pa.

One of the numbers on the February
Program is a playlet, "They're Alike, All
Alike." On the copy of this playlet,
which you will find in the packet, there
is an error. Turn to page 5 and, at the
bottom of the page, Marion's song should
read as follows:

They're alike, they're alike, all alike,

From Hawaii to Green Irish sod;

They're alike, they're alike, all alike,

Clear from China around to Cape Cod.

They're alike, all alike.

All the girls on the earth are alike;

They're alike, all alike.

All the girls that are born are alike.

On page 10 the chorus which the group
sings should, of course, be the same as
the last four lines of the song. When
you order additional copies of this play
you will find that the correction has been
made.

In true prayer we can rise to perfect faith
and love. This consciousness of the Christ is
essentially the healing consciousness. Through
it, God can do all things; can bring mighty
miracles to pass.

—VAN RENSSELAER GIBSON.



CHILDREN
OF
SEDAI
KINDER-
GARTEN
ENJOYING
A GAME

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF THE TREASURER, MAY 1, 1927, TO NOVEMBER 1, 1927

W. M. S. Budget 1927-1928	W. M. S. Budget 1927-1928	Synods	W. M. S. Budget Paid	Home Special Gifts	Foreign Special Gifts	Memberships	Thank Offering	G. M. G. Budget Paid	Home Special Gifts	Foreign Special Gifts	Thank Offering	Mission Budget Paid	Home Special Gifts	Foreign Special Gifts	Institutes	Totals
\$14,913.00	\$1,897.50	Eastern	\$4,522.18	\$746.75	\$658.23	\$425.00		\$490.95	\$52.50	\$27.50	\$18.64	\$140.35	\$5.00	\$30.00		\$7,098.46
10,143.00	1,792.85	Ohio	4,708.56	1,059.37	171.28	125.00		568.11	27.65	5.00		64.12	5.00	6.00		6,758.73
4,908.60	744.05	Pittsburgh	2,333.31	1,609.50	42.50	100.00		141.25				17.70				4,244.26
8,415.00	1,097.10	Potomac	3,226.42	438.28	101.89	225.00	\$1.25	257.63	14.00	40.00		40.97	5.00			4,310.44
3,184.20	683.10	Mid-West	1,866.75	72.00	68.22			400.54				30.08	2.00			2,487.59
873.00	279.45	Northwest	434.10	51.50		150.00		99.10				24.45				613.15
975.60	93.15	German of East.	455.40	125.00	143.00	150.00		45.30				10.60				954.30
\$43,412.40	\$6,587.20	Total	\$17,546.72	\$4,102.40	\$1,185.12	\$1,025.00	\$1.25	\$2,002.88	\$94.15	\$72.50	\$18.64	\$328.27	\$17.00	\$38.00	\$35.00	\$26,466.93

DISBURSEMENTS

W. M. S. Budget—Foreign Missions—	Miscellaneous Receipts—
Miyagi College, Sendai, Japan.....\$3,928.57	Sales—Books.....\$1,674.23
Evangelists, Japan.....819.52	Other Literature.....710.41
Kindergarten, Japan.....602.57	Prayer Calendars.....23.50
Teacher, Mesopotamia.....578.48	Missionary Pins.....74.54
Missionary Work for China.....1,783.56	Pennants.....16.00
Special Gifts.....\$7,712.70	Costume Rentals.....42.25
Thank Offering.....1,007.73	Interest.....3,285.75
G. M. G. Budget—	Subscriptions—Everyland.....71.50
Teacher, Miyagi College, Japan.....\$524.52	Subscriptions—Missionary Review of World.....37.50
Missionary Work for China.....321.50	Keen Refund.....20.00
Special Gifts.....846.02	Total Receipts from May 1, 1927, to Nov. 1, 1927.....\$5,955.68
	Balance, May 1, 1927.....\$32,422.61
	Grand Total.....\$183,327.27

Mission Band Budget—

Kindergarten, Japan	\$109.21
Missionary Work for China	54.63
Special Gifts	163.84
Total Gifts for Foreign Missions.....	38.00
	<hr/>
	\$19,388.14

W. M. S. Budget—Home Missions—

American Deaconesses	\$1,446.12
Hungarian Deaconesses	879.73
Worker at San Francisco, Cal.....	482.04
Workers at Los Angeles, Cal.....	964.09
Bethel Community Center, Phila., Pa.....	2,566.83
Special Gifts	6,338.81
	2,826.45

G. M. G. Budget—

American Deaconess	\$372.77
Bethel Community Center.....	127.52
Special Gifts	500.29
	52.50

Mission Band Budget—

Kindergarten, Los Angeles, Cal.....	\$54.63
Special Gifts	7.00

W. M. S. Budget—Dept. of Northwest—

Indian School, Neillsville, Wis.....	\$409.75
Special Gifts	65.50

G. M. G. Budget—

Indian School, Neillsville, Wis.....	345.73
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Mission Band Budget—

Indian School, Neillsville, Wis.....	109.20
Student Aid	\$10,709.86
Missionary Home, Tiffin, Ohio.....	600.00
Total for Home Missions.....	829.52
	<hr/>
	\$12,139.38

Total for Home and Foreign Missions.....

	<hr/>
	\$31,527.52

DISBURSEMENTS

Foreign Missions	\$19,388.14
Home Missions	9,779.68
Department of Northwest.....	930.18
Missionary Home	829.52
Student Aid	600.00
Educational and Contingent Expenses.....	12,027.48
	<hr/>
	43,555.00

Balance, November 1, 1927.

	\$139,772.27
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Investments—

Loans to Board of Home Missions.....	\$61,900.00
Loans to Board of Foreign Missions.....	63,000.00
Certificates of Deposit.....	10,000.00
Savings Account	4,225.00
Cash in Bank.....	647.27
	<hr/>
	\$139,772.27

BALANCES

General Scholarship Fund.....	\$6,120.81
Elvira Yockey Scholarship Fund.....	6,039.60
Potomac Synod Scholarship Fund.....	1,601.74
Special Church Building Funds.....	520.46
Membership Fund	33,957.00
Woman's Thank Offering, Hospital.....	25,697.87
Men's Wing, Thank Offering Hospital.....	21,010.82
Kindergarten and Woman's Building, Japan.....	18,881.92
Kindergarten Building, Yochow, China.....	5,014.99
Gertrude Hoy Dormitory.....	300.00
Girls' Dormitory, Neillsville, Wis.....	16,703.93
W. M. S. Budget.....	275.85
Specials for Foreign Missions.....	23.22
Specials for Home Missions.....	35.00
W. M. S. Thank Offering.....	1.25
G. M. G. Budget.....	57.22
G. M. G. Thank Offering.....	18.64
Specials for Foreign Missions.....	15.00
Mission Band Budget.....	.60
Contingent	3,496.35
	<hr/>
	\$139,772.27

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
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